

DIATRIBÆ;
OR
Discourses
UPON
SELECT TEXTS:

Wherein
Several weighty Truths are handled
and applyed against the

P A P I S T
AND THE
S O C I N I A N.

By HENRY BAGSHAW, D.D.

L O N D O N,

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Discourses

UPON

SELECT TEXTS



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TO

The Right Honourable and
Reverend Father in God,

Nathaniel,

Lord Bishop of Durham.

My Lord,

I Have been long doubtful
in my thoughts what Sub-
jects to handle under so
great a variety of Christian
Truths; but I do not doubt
in the least where I should
fix my Dedication; since
your Lordship may challenge

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The Epistle Dedicatory.

all my endeavours, whether I be barely consider'd as a Member of your Diocess, or farther as planted by your self under the noble Influence of your Favour. As a Member, there is due from me all the Reverence of an Esteem: as one planted, there is requisite the peculiar tribute of a thankful mind in a return of some Fruit to your hands.

The Discourses I here offer to your Lordships view, and from thence to the World (how weakly soever they are written) yet I am sure they have weight of matter and worth of Patronage to defend them.

The Epistle Dedicatory.

them, I here open from Scripture, First, that heynous sin of Imprisoning Truth, and the justness of Gods vengeance reveal'd : Next, the natural Inference from Divine Promises, which is the exercise of all Piety : Thirdly, the cogent reason of adhering to our Lord Christ, because He has words of Eternal life for his followers : Last of all, the proper Benefit of his Death in that work of Justifying us, and the Peculiar Advantages of his Rising : In all which points I have strictly confin'd my self within my Circle; and (as occasion led me) reflected upon
Two

The Epistle Dedicatory.

Two great Enemies to Christianity, which are the Papist and the Socinian; the one crying up his Diana (which is the Church) the other magnifying as false a Goddess (which is his own Reason) to overthrow it.

I need not here publish your Lordships Zeal for our Protestant Church, which you have abundantly demonstrated to your own Clergy, nor the prudence of your Government, which we all taste of: but since I am made so singular an Instance of your kindness both as to present and future encouragement, I take leave to mention

The Epistle Dedicatory

*tion it to the world, and with-
all to acquaint your Lordship,
That the great Temptation I
had to write was my Sense of
it; where I hoped I might e-
rect some lasting Memorial; or
(if the poorness of what is
written should hinder life,) yet
the Candid Reader might
give it one by considering your
Lordships Name, and the Gra-
titude of the Writer.*

I am, my Noble Lord,

*Houghton le spring,
Sept. 30. 1679.*

Your Lordships

Most obliged and ever
faithful Servant,

Henry Bagshaw.

The Little Dictionary
now it is the world, and only
all to acquire your knowledge
Then the great Temptation
had to write was my soul of
a where I hoped I might
not some lasting Memorial for
if the power of what is
written should bind life) yet
the Candle. Reader might
give it one by considering your
Lordship Name and the Gra-
titude of the Writer.

I am, my Noble Lord,

Your Lordship

Most obliged and ever

affectionate Son

John A. ...

The First Discourse.

Rom. i. 18.

For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

THese words have reference to the sixteenth verse of the Chapter, wherein the Apostle stoutly defends the Charge of his Ministry, because the *Gospel* he preached, though it might seem to have a weak Subject (*a Crucified Saviour*) and as weak a Deliverer of that Subject (*a despised Messenger*) yet was the *Power of God to Salvation*. How it prov'd such an effectual Instrument in Gods
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hands to convert the World, He farther illustrates by the Methods and Rules of it, as being a *full revelation* of his Will, both to accept the imperfect righteousness of men, and to punish their wilful disobedience. In the one it sutes it self to our *highest Hopes*, by that *blessed Life* it propounds; in the other it is applied to our *greatest Fears*, by that *curst Death* it threatens: so that none can possibly escape the force of Religion, except at the same time their own passions be destroyd.

Now what is Gods rule of saving men by, he tells us in the Verse foregoing my Text; and with what clearness of discovery the Gospel lays open the *Justification* of a Sinner, and *Faith* the condition prescribed: but lest this Faith should be mistaken (as if Heaven were the reward of a naked

ked Belief, and a bare relyance on Christ might buy out his purchase) he checks our confidence by another Manifestation of Gods Justice against Sinners, As *the Just shall live by Faith*, (whereby He means Faith that is the Principle of a new life,) so the Wicked shall die for their Impenitence; and both these states the Gospel reveals; a *Light* sent us from above to work *doubly* upon Earth, in *refreshing* the Saint, and *consuming* the Malefactor. *For the wrath of God, &c.*

Whether the scope of these words be directed against the *Gentiles*, who were such Rebels to *Nature*, or against a mungrel sort of them (the *Gnosticks*) who were such corrupters of the *Gospel*, I shall not here examine, but consider them barely in themselves as they point out to us a General Truth, which is this,

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That

That the wrath of God against all kind of sin, but especially the sin of those who hold the Truth in Unrighteousness, is plainly discovered in the Gospel.

In the management of this Truth it will be necessary to enquire into these particulars.

1. Into the Nature of Gods Wrath, what it implies.

2. Why the Revelation of his Wrath is more peculiarly ascrib'd to the Gospel.

3. How justly it is exercised upon those Sinners who hold the Truth in Unrighteousness.

I. Into the Nature of Gods Wrath, what it implies.

The holy Pen-men of Scripture that borrowed our Passions to express the manner of Gods dealing with us, teach us withal to abstract from the weakness of them. Passions in us shew the imperfectness of

The First Discourse.

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of our beings, that we need such *Principles* to act by; and the imperfectness too of our State, in that Trouble follows their *Motion*: And particularly this passion of *Wrath* is attended with a double one; either if you regard the disturbance it raises in the Soul upon the sense of an Injury, or the poor limiting of it to Time in its effects of punishing: in neither sense can it belong to God; for could He be disturbed when provok'd, He would lose the *Happiness* of his State; could He be limited in his Vengeance, He would lose the *Glory* of his Power.

Therefore his Wrath in this place can signifie nothing else but a settled decree, or fixt will of punishing sin eternally. This is a revenge proper to God, and it is this alone makes the Transgressor fear: In this sense it is taken by

John the Baptist, when he warns his hearers to *'flee from the Wrath to come*; and by *St. Paul* when he speaks of *the day of Wrath*; styl'd so with an Emphasis, to distinguish it from Gods other days of Execution in this world.

Here a Day of Justice may rather be termed *Night* for its darkness, and Providence it self seems to be clouded even in those *Thunderbolts* that come down; but the Day wherein the sinners eternal Portion will be assigned, is a clear one; for it derives its distinguishing light from the scorching *Flame* that preys on him. Did not God thus punish the Offender, all his other Judgments would not bridle us, nor could there be a sufficient Evidence of his wrath, did it only light on the party, but not *stay nor abide* on him: Then Justice appears to be his, when it is not com-

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common with man's ; but man can temporally punish and be mocked to by the Sufferer ; since that Death he inflicts as his highest punishment, is but an end and escape from it. Wee all foolishly burn in our wrath, and the fires we prepare for othes carry a vain heart in them ; they *scorch and heal together*, they dissolve the body to ashes, and *cool* it by doing so ; but when Eternal Wrath seizes on us, when Everlasting Burnings break forth, this is to give the *substance* of pain, and no *shadows*. In this way God rewards mens evil deads, and by the terror of it keeps his infinite mercy from being abused ; which is an Attribute that wicked men naturally stick to , and as hardly quit their hold of it in pursuit of their wickedness, were they not shaken off by another notion of Infinite Justice.

I proceed to my second Query,
 H. Why the Revelation of Divine Wrath is peculiarly ascribed to the Gospel? This is intimated in my Text; *For the wrath of God (sayes the Apostle) is revealed from Heaven,* that is immediately by the God of it, who descended upon earth to teach the world, and in an heavenly manner confirmed what He taught, sealing by his Works the Truths He delivered.

In handling this point I shall premise two things, which are here necessarily imply'd.

1. That the eternal punishment of evil doers was a Truth decreed by God, before it was *revealed*: for Revelation gives no *Essence* to things, but only an *Appearance* to us: it is not a creating but a discovering work; not a saying, let it be, but let it be with full Evidence. He that opens the earth,
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and produces those stores it shuts up, does not thereby cause them to *exist*, but to be *known*; so when Gods wrath is said here to be manifested, it imports this, That it was first prepared. His decree was past from all eternity against sin; having determined with himself to create Man, and govern him by Law, determin'd likewise a Punishment answerable to the Majesty of the Lawgiver; from whose infinity Mans guilt should swell up, so as to deserve infinite Wages.

The Wrath then of God was sure before-hand; only the benefit we have by his revealing it is the applying of that Truth to us, whereby we are warned to seek out and provide a remedy of the Judgment.

2. The second thing I shall premise is, That till the Gospel came

came, the nature of Gods Vindictive Justice was much hid and concealed.

It is true the Gentiles had a Light from Heaven (which was the *Light of Nature*, the *Candle of the Lord*) and the Jews a more special one, which was the *Light of the Law* to direct them; yet neither of them contained a like evidence of this Truth which the Gospel affords us.

1. For the Light of Nature the Gentiles were led by;

I confess they had unalterably this dictate from it, that *Wrath* was the due pay of Offenders; and because men liv'd not up to the Principles of their Creation, they were therefore justly lyable to the Curse; but how far that Judgment should certainly extend, herein the Light fail'd to guide them. Reason it self taught them to

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conclude the Wicked deserv'd punishment; but the Reason did not suffice to confirm that punishment in another World; for how Man could eternally subsist in a course of misery they understood not, nor what consistency there was of an immortal being with perpetual Torments Πᾶν γὰρ ἀλγὺν θνήδον ἔστι was the Speech of one of their chief Philosophers; as if to *Suffer* and to be *Mortal* were one and the same thing.

I need not mention the grossness of their mistakes about the Nature of him they worshipped, which is palpable to all from that Idolatry they invented; but their Error also is alike notorious as to those Motives they fail'd in, for urging Religion upon men. For when they denied the *Resurrection* of the Body as *Impossible*, they must consequently deny an *Eternal Reward* that

that was built on it. What we read in the *Acts* to be the profest Mockery of the Epicureans and Stoicks (when St. Paul preached to them upon this Theme) was indeed the sport of all the rest; who scoff'd at any thing above Nature, and minding only the constant course of its operations, made accordingly their Estimate of Gods Power. But perhaps they deliver'd somewhat concerning the Life of the Soul; but then they did it very uncertainly (as Socrates in his Apology for himself before his Judges sufficiently witnesses) and if any of them were so positive as to affirm it, yet they made that state after death so Aery and so Romantick, that neither the Just man could be refresh'd, nor the Wicked frightened with that opinion.

Go to their Stories of the *Dark Regions* below, and the *Fiery Lake* the

the Bad should be cast into ; the Stone , the Wheel and the Vulture that was appointed them ; these were the reports of their Poets , fit Priests for such Worshipers. Little did they work upon mens Faiths to believe them , who with their fabulous mixtures corrupting Truth , hindred thereby the conviction of their Hearers. Hence their great ones were not mov'd with what was related to them ; and the Vulgar did but consider them as *Tragedies* upon a Stage ; where Fears perhaps were rais'd in them from the Apprehension of an Evil , and again easily cur'd with the conceit of a Fiction. In a word whatever Religion they had concerning another life , it was made by Fancy a wild Speculation , and had no check upon conscience to bind practice ; so that to them the Wrath of God
here

here in my Text prov'd still a Doctrine unknown.

2. Let us examine the Doctrine of the Jews, and that Light of Special Revelation which they enjoyed.

It must be granted by all Christians, that the Jews had their Covenant established upon promises and threatnings of an Eternal Condition. God who chose them out of all Nations to be his People, and govern'd their State peculiarly by his Laws, did by this too distinguish them from the rest of the World, that they had their Religion advanced by those Prophets He sent amongst them: whence we find it vindicated by Christ in a *Dispute*, by Paul in a *Defence*, by Abraham in a *Parable*. Christ proves from thence his Doctrine of the *Resurrection*, Paul his *hope of the Promise*, and Abraham the

the different state both of good and bad ; which one would think were enough to stop the mouths of our *Modern Saducees* when the *Old* were put to silence. And indeed whoever shall assert that the Jews had no such benefit of Revelation, he must at once charge their *Lawgiver* with *weakness* , and their own *Faith* with *absurdity* in cleaving to him.

Yet however, this Law of the Jews (if compared with the Christian in the manner of its evidence) came not up to the excellency of that discovery. For the whole *Mosaick Oeconomy* was made up of *Types and Figures* , and a thick *Night* continually overspread their *Tabernacle* : Their *Promises* and *Curses* literally concerned the things of this life, and it required a piercing *Faith* *spiritually* to interpret them : a vulgar eye would surely stay

stay upon the Surface; but for to be able to take in the depth, this must proceed from a strong en-
lightning, which we read only a few were blest with, that like *Moses* were carried up to see the hidden things of the *Mount*, when the generality stood below and saw nothing but *Clouds*.

There was then great need of a Saviour to appear, whether we regard Jew or Gentile; and that not only for the work of *saving Mankind*, but for *redeeming Truth*, which was so obscur'd by the one, and lost by the other. Now Christ has discharg'd his Office in this particular; and for this *Prophet* alone was reserv'd all the glory of Divine Revelation, who being the *express Image of his Fathers Person*, was the Signifier also of his *Will* in the brightest Character.

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We know in the Creation Light was Gods *first* work, but in restoring of Religion his *last*. He judg'd it not fit to bring bright day on his People at first, but by degrees to prepare their weak sight that it might be the better confirm'd; and when the full time came, the Gospel was published, which put an end to farther discoveries and seal'd up the Vision.

This being premis'd, it remains I should speak one word to shew how Gods *wrath* by way of eminency is revealed in the Gospel: which will appear by considering,

1. The Cleerness of it in the Letter.

2. The Publick Promulgation of it to the World.

1. For the Cleerness of the Letter; nothing can be more lively shewn than the Sinners Hell, whose *Worm* is said *not to dye*; nei-

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ther is his *Fire quenched* : Nor does the *Second Death* cease from *hurting* him. Should we now conclude with the *Socinian*, *Eternal Punishment* to be nothing else but *Perdition* or a *Negation of Existence*, we must flatly deny those phrases of *Scripture* before mentioned; for the *Worm* it self dies if its *prey* does so; the *Fire* is put out if the *matter* it feeds upon be not lasting; and the *Second Death* is not in the least hurtful; if it imply nothing of *torment*. But besides (were this granted them) what's become of the fierceness of Gods wrath, when neither felt nor endured? Where is his *Judgment* and severe reckoning with evil doers, if they partake with *Brutes* in their end? It is folly to fear where *Justice* is not known; and consequently a wide gap is opened by such men to all impiety, when they take off the
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the Terrors of Death, leaving men as unconcern'd to be nothing an hundred years hence, as an hundred years past to be unborn. O the *vanity* of that *Reason* they pretend to, which breaks the Authority of Gods Laws ! O the *cruelty* of their *Compassion* to Mans nature, whereby Religion it self is destroy'd ! But Christ has otherwise instructed the World, and knowing it needful that *Everlasting Punishment* should be equally set before us with *Life Eternal* ; He has joyned them both in the Sentence, that we might be every way convinc'd Eternity is our lot, and therefore a full motive to Duty.

In the Old Testament *Tophet* or the Valley of the Children of *Hinnom* (where their Sons and Daughters were sacrificed to *Moloch*) was used by the Prophet *Isaiah* as his greatest Type and Representa-

tion of Hell: But how short it fell of a Gospel-description will be made evident, if we consult the place, the number it was prepared for, and the time of its burning: the place though deep, yet had bottom: the number though great, yet was limited to one People; and the time of its burning though fierce, yet had end. On the contrary the Gospel reveals a bottomless Gulf, a multitude of all Nations that enter, and a perpetual duration of their torments. So that here we have a clear light of the Letter, wherein the Jews were defective.

Neither does the excellency of a Revelation stop here, but we may consider in the second place:

2. The Publick Promulgation of it to the World; and the Seal it carries of an Universal Publishing, answerable to the Majesty of him that came to set up an Universall King.

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Kingdom. Behold, the Sentence of Divine Wrath was before hid with the Jews; but now the knowledge of it spreads into all parts, and so it proves a new Light in regard of its extent through all quarters. That *Sun of righteousness*, that has risen, shines round about, not only with healing under his wings to preserve, but with Flames too of vengeance to consume. And this He manifested here on Earth, when he proclaimed the Gladtydings of Salvation, and pronounc'd many a Blessing upon his People; yet lest they should forget the Justice of a Saviour, Woes and Threatnings were ushered in, to allay and temper all his Ministry. Therefore those that heard him, had reason to fear, and not think themselves freed from *Legal terrors*, since the *Thunder of Sinai* continued still, though the *Darkness* of it was gone.

And as He thus awed them with his own Teaching, so He commissioned his Servants to do likewise, when He sent them abroad to teach all Nations. Mercy alone was not their Theme, nor the riches of Divine Grace in mans Redemption (which is such welcome news to the receiver) but the Curse was also annext, and the Charge of future Judgment; that if the former did please, the latter might bind. Before this, *Ignorance* might be some way pleaded by the Gentiles, that they obeyed not Gods Law, when Life and Immortality were not known; but after these were cleared up in the Gospel, then their Condemnation was perfected. For now they could be no longer termed unhappy for sitting in *Darkness* and in the *Shadow of Death*, which is a kind of Sanctuary to the Pleader, but

but Wicked for loving the Shadow which is the beginning of Hell. Upon this account He no more winks or spares, but judiciously eying their steps, denounces against them his heaviest Judgment.

I know many refer the Revelation of Gods Wrath to the Experiments of it in the world, and make his outward Judgments upon sinners as so many Witnesses to confirm it. But were no higher meant than those Instances, we should be still in the dark; convinc'd perhaps he was wroth, but not wroth to a distinction, wherein Justice is revealed. None can spell out Characters of Providence, nor read the special Hand-writing upon the Wall without the benefit of Vision. What is all our sight of a just God here but *in divinis* in a Riddle, a Riddle that has busied Philosophers to resolve, and hardned their

doubts by the enquiry. If Wrath be manifested, let the bad feel its burden; but alas! Gods Tempests here seem onely to fall upon his own Chosen. They may call it *Grace* thus to suffer, but it is *Grace* not seen, nor acknowledged by others, all the face of it being spoil'd in the Storm.

On the other side the calm and lustre of outward good; this is generally the wicked mans share; we may call it *Punishment* thus to flourish, but it is a *Punishment desired*. Now to break up the Pit and shew those Treasures of vengeance shut up there; to search into a wicked mans Fate, and discover the Miseries that follow it; to represent him naked in his Grave, and awak'd afterwards in that nakedness for scourging, this is properly to reveal Wrath, and to the Gospel we must owe such a Discovery.

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Thus much for my Second Particular. There remains the Third to discuss, which is this.

III. How justly it is exercised upon those who hold the Truth in Unrighteousness?

In discussing this Head I shall first open the Charge, and then it will be easie to prove the justness of the Sentence.

The Charge laid against the Sinner is not error of mind, nor weakness of passion, nor decay of nature (which are Guilt attended with an Apology) but the tyranny of a corrupt heart; That hating the Empire of Truth, takes it prisoner to be freed from its Government: for so the word *κατέχευ* properly signifies; namely forcibly to withhold or detain Truth, that is, to obstruct the power of Religion.

What a high piece of injustice
this

this is, will be evidenc'd if you regard,

1. The Act in it self.

2. The Motives that lead men to it.

3. The Effects that flow from it.

1. As to the Act; it is no less than the seizure of a *Sovereign Prince*; for such *Truth*, is; and therefore justly demands to have Jurisdiction in the soul, and like Light to spread in its full liberty. What have Subjects to do with fettering Princes, whom they are bound to obey, or keeping them in the dark when they ought to be visible in the Throne? Kings are only at *Babylon* led captive: There they have their eyes put out, and their feet bound, that they can neither see nor walk abroad: So the *Christian Law* (that ought to rule in the World) is at *Rome* barbarously

rously used; a place eminent for kindling of Lamps, and for smothering of Light; for adorning of Altars, and for corrupting the Sacrifice. What I beseech you is all their Worship but blind and lame, Truth being so ill rack'd with their handling, that they can only acquaint us with the deformities of its body? The Prison it suffers in is that of One Language, hardly revealed to the Priests themselves; the Eyes it has are those Figur'd ones of an Idoll, that need the gildings of Art to be own'd: the Feet are the supports of a Tradition which requires an Implicit Faith, that is, Faith of the same lameness. Who that sees Truth in this shape will not say it is vilify'd by its professors, when the bare withholding it from others is a high Act of Injustice? For that Act is a withholding of the Birth-right
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and Inheritance of Men, and a frustrating of Gods purpose in the gift of it; who as he has design'd the *Elements of Nature* to be commonly enjoyed for our *Bodily* sustentation, so he has also design'd the *Elements of Truth* to be with a like commonness imparted for preserving the Soul.

Yet these kind of men (that lead Scripture captive) dare plead the *Infallibility* of their own Church; a word wherein the *Mystery of Iniquity* is sum'd up, and from whence they have fetcht all their *Artillery* to beat down every thing that opposed them: which puts me in mind of that famous Engine *Demetrius* contriv'd, and is mentioned by *Plutarch* in his Life, that had several Rooms and Partitions in it to hold Souldiers; and the men that lodg'd there did fight with all sorts of weapons. Such is their

their *Engine* of an *Infallible Guide*; but certainly of it self it would little prevail, were it not for its many *Cells* and the *Forces* that fill them. For behold! what *Bands* of *Friers*, what *Companies* of *Priests* lie there arm'd and prepar'd to defend their Cause! This word (*Infallible*) has strength enough with them to solve all Arguments for *Truth*, to remove all objections against *Error*; and withall it so blinds their whole party, that they can neither discern any compounded mixtures in Faith, nor notorious scandals in practice; though the one proceeds from all the grossness of *Humane Invention*, and the other from all the licentiousness of *Corrupt Nature*.

But the falseness of that Title they pretend to, is sufficiently laid open in the world; and they themselves too might be convinc'd of
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the arrogance of their claim; since what - ever promise they may plead for such an assistance, concerns only the *leading* of the *Universal Church*, and is limited too in its sense to points *necessary* for its *salvation*; whereas they (being only a *part* of that Body, and a part wretchedly *fallen* in Christian Principles) cannot truly be said to be upheld by the *Spirit*, but rather Judicially forsaken, by reason of their banishing the *Word of Truth*, which can only secure the Spirits Conduct. But I pass from hence to the Second Aggravation of this sin; wherein I shall consider,

2. The Motives that lead men to it.

Could men urge some powerful Temptation for the reason they had to hinder the *Authority of Religion* over them, they might fetch an excuse from it; but when
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a base lust, a sordid appetite shall get strength to prevail, this heightens the Crime because of the shamefulnes of that Conquest. In all Irreligion we are poorly master'd, or rather betray'd. The Will quits its allegiance to the Understanding (which by nature it is a servant to) for a mean, narrow, shrunken object, that cannot so much as bribe it by a Reward. Atheism is built upon gross dictates of *Sense*, and *Lust* forms to its self principles to resist *Conscience*; wherein Man (pretending to live free) is left miserably bound by his *Slave*. Consult the whole Method of an Atheistical discourse: In *Flesh* it begins and ends with it; but take once out of Mans mind *carnal Hopes*, and *sensual Imaginations*, then the Soul comes to do it self right, by being filled with proper Ideas of God and Eternity.

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Devotion is the genuine birth of our Thoughts while the streams of them are pure; but Impiety is a *Monster*, that out of *mud and slime* is formed. We may know its Original by its Fruits; and the debauchery of an Atheist's reason by his practice, whose love of Drink, Whoredom, Gluttony, and other foul Uncleanesses, furnishes him with Arguments to defend them. Upon the same score the Heathens maintain'd their Idol-Temples, because their inclinations led them to vice, and the Gods of those Temples showed them the way.

The like Reason may be given for that exact care and diligence in the *Roman-Church* to suppress Truth, which is *Lust and Interest*. These are the Two commanding Principles they are sway'd by, and *Unrighteousness* is serv'd by them for low wages. They hide
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the true doctrine of a *present Repentance*, that their followers may sin all their life-time without fear, and at last purge by *Confession*: They conceal the *True Tenet* of Christs *full satisfaction* (whereby both sin and punishment are taken off) that they may make an *Exchequer* of Mans Pardons: They destroy the nature of *Good works*, and make them to be nothing else but an *Art of Compounding*: The *Creature* is set up by them (as it was by the *Gentiles*) *ἡ δὲ ἰδὴ ἀριστία* besides the *Creator*: They drive at *Universal Empire* and *Soveraignty*, and in order to this all *worldly Stratagems* are made use of; so that it is hard to judg whether their *Capitol* or their *Church* be better founded. A *Mans Head* (we know) did denominate the one, and I am sure it lies at the *Foundation* of the other; except you'l say the *Old Serpent*

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gets in to help the *Subtilty* of it, and to mix his *poysen* with the *Invention*. Indeed they may boast of their *Politicks* thus improv'd. But whoever will survey the whole *Model* of their *Religion*, or impartially view their *Discipline* and *Practice*, he shall find *Truth* is hid by them for carnal ends, which adds new height to the sin.

3. The third and last aggravation is drawn from the effects that follow this violence offer'd to *Truth*.

Whoever shall suppress the power of *Religion* in himself, does thereby contract a hardness in his soul to commit iniquity, and lives a continued scandal to his Brethren; but whosoever shall suppress *Truth* by a Law, he thereby proclaims his defiance of it, and employs all his force to fix *Error* and *Corruption* in the World. How
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can Injustice rise higher than this case! for it is a *flat war against Heaven*; a publick Invasion of each mans privilege; it is a digging of the Eyes out of that Head, which should be general in its shine; and a reducing of things to a *strange Chaos*; where the confusion is far worse (when Truth and Falsehood, Good and Evil are not known) than when Heaven and Earth lay undistinguished. O how sad and deplorable is Mens case, to be left in ignorance of their way to Eternal Happiness! Who can possibly attain to Life without a knowledge of it before hand, or be brought from the power of Satan unto God, except their eyes be first opened, and their Spiritual Blindness removed? There is no altering of Gods Methods to save, nor of the course of his Spirit to convert men; who begins in an act of Conviction upon the Understanding,

and conveys by it to the Will its *sanctifying operation*; so that without *enlightning* there can be no *renewing* of the inner man, and by consequence no fitting or preparing of him for Glory. So then look where Truth is hid, there so many souls are buried, and descend by degrees from one Gulf into another. Till the Prison be broke, and light again restored, a recovery is impossible. Therefore when such a *General ruine* is the issue of *Religions Captivity*, the crime of detaining it must needs be heinous, and arise in proportion to those mischiefs that are caused.

I could alledg the same instance I before mentioned, as a pregnant proof to shew how destructive it is to a people that Truth should be withheld, and an *Inquisition* established to keep off that Tryal. Hence multitudes perish for lack of
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of Knowledge, and wanting a requisite Faith (which a blind Credulity takes the place of) are in all the folly of it condemn'd. But *light* they pretend wounds men, and Scripture (if publick) deceives, many wresting it to their own destruction; a liberty (say they) of Christian knowledg is but a Curse and a *rank Field* for several *Heresies* to spring up; whence it is better to root it out, and thereby hinder the growth of tares. But an Objection of this kind is easily answered: for there was never any thing of great esteem and use for mans Life, but it bred a difference in opinion. As Physick intended for the cure of Bodies, and Philosophy for the health of Souls, are both fruitful of many questions; yet none in his wits would avoid Physick or Philosophy, because of *different Sects and Parties* they breed;

so neither should the free use of Scripture be condemned, in regard of differences amongst men; which proceed not so much from their study of contention, as from a variety in their abilities to understand. Farther, were this charge of theirs valid to null the force of the rule, let then the great *Eye* of the *Firmament* be pulled out, because he raises vapours as well as enlightens: The vapours that are rais'd he owes to the *Earth*, but enlightning must be ascrib'd to his own *Body*. Would we certainly know the reason why the Gospel is hid? It is jealousy and fear of being reformed: An evil eye will not bear Light, nor a diseased Conscience retain it: Light reproves and convinces where it comes; for this cause they keep it close, dealing with Truth as the *Tyrians* did with their God, whom they fetter'd
with

with a strong Chain, lest (if free) he should leave their City, and take the *Enemies side*.

Hitherto I have spoken of the Charge; whose greatness does appear from the treason that is in the Act, from the baseness of the motives, and from the murdering nature of the effects: proceed we to speak a little of the justness of the Sentence that is here denounced against those who hold the Truth in Unrighteousness.

It may perhaps be counted a disproportionable reward by some, that wicked mens *finite Acts* should be *everlastingly* punished: But did they farther regard them as *Acts of Strength* where the *Will* governs, *Acts of Enmity* where *Revelation* is oppos'd, they would not so readily complain of the *rigour* of that Judgment. Besides there is an absolute necessity for such a Sentence

to secure Religion in the World; since the bounds of Christianity would be quickly past over, were not *infinite terrors* the fence to keep Travellers in. And what seems more loudly to call for it, than the sin I have already discours'd of? or how shall the authority of Truth be maintain'd, the honour of God vindicated, and the injuries done to our Brethren aveng'd, but by so signal a punishment? Take thy measures of the offence from the Object: in that Glas thou mayst discern its full stature. He that quenches *Light*; strives to destroy the God of it; which being so high a provocation, the same God is sollicit to exercise his Omnipotence in a revenge. The Princes of this World would be satisfied to the utmost, when their Subjects daringly rebel; only their want of power causes a weakness
in

in their blows : God that can take the extremity of a payment when an affront is offer'd him, pursues but the will of a Sovereign in doing so.

Did he indeed hide Truth from us, we might likewise be hid from his Justice : but when he clearly propounds it to us, and enables our Wills to close with it, here we inexcusably offend. Now we say *we see*, therefore *our sin remains*; now we confess we are assisted by Heaven, therefore Heaven is *absolv'd* when it punishes. May we not with shame own that reproof which God delivered against Israel, *Your destruction is of your selves?* May we not apply what he had spoken against Jerusalem, *What could have been done more for my Vineyard that was not done?* For he has taught us by his *Word*, awakened us by his *Rod*, invited us by his *Bounty*, offered,

ferred himself to us by his *Grace*; while we desperately forsake our own mercy. Even the worst of men taste of his Goodness; They find his Spirit in their *Consciences* to check, in their *Minds* to guide, in their *Wills* to allure them; he wooes, he solicits, he waits, all our Faculties he besets, that he might draw us over to the Government of his Laws. He is always free and communicative of his Treasures, but it is mans guilt cuts off the spring. Tax not then the Method of Gods proceedings, that summons into an extraordinary Court the gross abuser of his Talents; but reflect sadly upon the sinfulness of thine own ways, that causes *Grace* to alter its shape, and the face of a Saviour to be transfigur'd with darkness.

I shall close this point with an Inference from the whole.

I suppose none will expect in this place I should attempt a description of *Divine Wrath*, which though it be revealed from Heaven, is yet hid in the manner of execution. So *Lightning* is discerned by its *brightness* when it strikes, though the way of its working is not seen. How the *Fire* below by an Almighty breath will be kindled, and yet kept by the same breath from consuming the Sinner, it is not for us to explain; but certainly the Wound, the Smart, the Plague is intolerable, where-ever the weight of Gods Justice falls. And they of all men will feel its burden, that bring Light to their punishment; whereby they are forced to acknowledge the *double calamity* they are prest with, namely *Wrath* not to be *shunn'd*, and *Sin* not to be *pleaded for*. Here the *Sword* cuts deep, enters the very marrow and
spirits,

Spirits, and *renews* continually its edge with *piercing*. Who is able to meet Vengeance in its assaults, and Light in its convictions? Is not their force strong, nay irresistible where they come? Behold! the one *makes*, and the other *quicken*s our Hell; the one *binds* us fast, and the other *beats* our Furnace.

I know the Theme I now insist on is not suited to a Scoffers ear, because not suited to his designs. What have we to do (says an Epicure) with a warning of Gods Justice, that chastises all our delights, and mingles gall with our pleasures? If Religion must be preached up, let Grace and Mercy be revealed: Those have a healing quality in them, and like *Beds of spices* refresh with their *opening*; but Treasures of Wrath, and the Pains of another World, these like *noy-some pits* do punish us in our *searching*.

ing. Thus he would secure his way of sinning to himself, and remove all sting from his conscience.

But alas ! his arts are in vain ; were he freed from any outward sounds of the Ministry of the Word, yet his mind is still checked with a future Judgment, and by fits submits to the Revelation. Indeed how can it be otherwise ? for the notions of God and his Justice are twisted together in our Souls ; and the same impression that convinces us of his Being, convinces us too of his Wrath against sin : nothing remains but that the eternity of it appear, and when that is effected, the Soul necessarily yields, and witnesses its surrender by those pungent acts of reflecting.

We suppose now adays *Atheism* to abound, and fortifie that supposition by our frequent discourses to confute it ; but if there be such

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a Leprosie amongst Christians, it does not so much seize the head as the heart; which is the seat of the Devils Disease; and he cares not to spread it farther in his Children. All our crime is, not that Divine Characters in us are lost, but only hid in our souls: Truth we bury by our practice, though we feel it lives to our torment. And God grant we be not punished for our Ingratitude with outward darkness by a removal of his Candlestick from amongst us. Do we now pride our selves in this, that we enjoy mercy? but let us also regard the dangerous neighbourhood of Vindictive Justice, when that Mercy is despis'd. What Attribute is there can rescue us from the stroke, when Goodness will not defend? Is it Power we may flee to? but that determines it self to destroy: Is it Wisdom? but that

con-

contrives the way of destroying:
Is it *Holiness*? but that justifies the
proceeding; whence *Goodness* so
long is the security of the Sinner:
That *Altar of Refuge* God himself
has set up to stop the course of his
own Vengeance. And yet even
here we are not safe, because our
abuse forfeits the Privilege; all
the protection of it is lost through
our stubbornness of offending;
whereby we become guilty of a
mad *Sacrilege*, when we pull down
the *Sanctuary* that might save us.
There is no sin so aggravating as
what strikes at God in an *Evange-
lical Revelation* for here we of-
fend against his last and best method
of drawing us to him.

You are all diggers in *Truths
Mine*, and have your toyl paid
with those pleasures you find
there; but where ought it to be
seen in its greatest beauty, if not
amongst

amongst those that chiefly discover it: All kind of Truth has charms upon its face to get Lovers, but the Truth of Religion has a Divine Image upon it to win Souls, and an Eternal Downy to hold them: Blind are we if we resist, absurd if we refuse such a Temptation. The Duty I here press is very seasonable; for the Object you see deserves Love, ay and the courage of Love to pursue it. How can Lusts or Fears take room in a Christian, that has such high Motives to govern him! Propound to thy self *Good and Evil* in their full latitude here; swell them to their biggest bulk; dress them in their choicest colours and shows, they sink to nothing with a religious comparison: Heaven melts away all the paint of a present delight, and Hell renders all the *Vizards* of outward danger contemptible; so that
neither

neither the one, nor the other, can stir a passion in the Soul when our thoughts are well planted.

Therefore if either the Mercy of a God can move, or the Wrath of Almighty can bind us; if the Scepter of Grace can perswade, or the Lightning of Justice terrifie, if Life, if Death be of any moment to us, let us be fast maintainers of the *Truth*, and commend our Profession to the world by that *Infatigable* stamp of our lives.

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The first of these is the fact that the
 Government has not yet decided whether
 it will support the proposed
 amendments. The second is the fact
 that the amendments have not yet been
 introduced into the House of
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 reported by the committee. The fourth
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 Senate.

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2 Cor. 7. 1.

Having therefore these Promises, let us cleanse our selves from all filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of God.

IN the last verse of the preceding Chapter (to which these words chiefly refer) we find what a gracious promise God makes to his People, when He assures them (if they separate from sin) in what a glorious manner He will receive them; allowing them the noblest Privilege a Creature can have, and the best security to maintain it. For the Promise runs

D 2

thus,

thus, *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty*

Now the former of these Titles speaks not only the nearness of our Creator, but all the bounty of his Grace: the latter declares not only a height our Natures are rais'd to, but an equal advancement of our Hopes; and the Lord Almighty (added in the close) is the best Security against Fear, since a Father assuming it to himself, does thereby direct its influence to save us.

I grant Power to be dreadful of it self, and Omnipotence much more; but let the name of Mercy be joynd, all the pleasantness of its lustre is cast on it: we can then view it as a calm Sea, where breadth and depth grow delightful, by reason of the gentleness of the Current: so when an Almighty Lord confirms this to us, that He will treat us
like

like Sons, we can then chearfully contemplate the Attribute of his Greatness, because all the Majesty of it is allayed with his condescending goodness to Mankind. This then being every-where offered in the Gospel (that perfect Model of Divine love) what is the Fruit we should return to our God, but such a work of obedience that prepares and fits us for what is promised; that stamps upon us Gods Image in our Souls, and conveys with that Stamp our right to Glory? *Having therefore these Promises, &c.*

We may observe in the words three particulars:

1. A Motive.

2. A Duty.

3. The Manner of performing it.

The Motive answers our utmost desires; for it consists of Divine Promises.

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The Duty contains the best preparatives; for it lies in purifying of *Flesh and Spirit*.

Lastly, The Manner of performing it affords the surest marks to undeceive us; for it is a *Perfecting of Holiness in Gods Fear*.

The First *perswades*, the Second *qualifies*, and the Third *distinguishes* our Religion from the Worlds.

I begin with the *Motive*, as it powerfully perswades to Christian Practice: *Having therefore these Promises* ----- Where we may note by the way, how allowable it is in our Christian Profession to regard the Titles and Privileges of it for the better encouragement of our service. It is not a *mercenary*, but a *rational* act to eye a reward in any action we perform; much more the reward of eternal Blessedness; since the very *End of our Faith* (with St. Peter) is the *Salvation of our Souls*.

Moses

Moses (the greatest Prophet of the Jews, and a Type of our Lord Christ) had a respect to the recompence of reward; and this our Apostle St. Paul commands us in another place to run that we may obtain: so that to bid us do Gods Commandments meerly for the Beauty of Holiness which is in them, without looking upon the Promises for our support, is to make all our Religion a poor thin Speculation, when it affords us no prospect; and to turn our Obedience into an uncomfortable slavery, by cutting off those helps the Gospel propounds for our Devotion.

But for the better handling of the Motive (here layd down) I shall consider Two things.

1. The Nature of Mans will that is to be moved.
2. The fitness of Gods Promises to inflame it.

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1. For

1. For the nature of mans Will; How *free* soever it be in its acting, yet it has always Good for the object of its choice; nor can Evil (as such) be possibly desired. Nay, it is Truth of Good Man properly seeks; but that Appearances and Colours should more often allure us, it is rather the effect of error and weakness, than the genuine product of our Wills. As the *Understanding* affects what ought to be *known*, so the *Will* affects what ought to be *covered*; only the sensual part in us over-rules, that stops the one in its proper pursuit, and spoils the motion of the other.

We all find in our selves, how earnestly we desire some *chief Good*, and therefore presently close with Happiness proposed; but if this Happiness be inquit'd into what it is, then indeed we fall off and divide; which arises from the corruptness

ruptness of mens affections, that inclining them several ways, teach them to set up several Objects, where they wretchedly wander and turn aside, and so miss of that which in the general notion they seek after. Yet for all this the Will of Man as it follows Reason (for so it differs from *Appetite*) is disposed by it to follow the best grounds, and allow particularly of that Good which does most conduce to its perfection.

And so I proceed to shew in the second place.

2. The fitness of Gods Promises to inflame Mans Will.

This will appear in that they contain all those Topicks of persuasion that can possibly belong to any Promise: such are *Excellency of Good*, *Infallibility of Obtaining*, and a *Miserable defect* as to both these in any other offer besides.

Now

Now we need not prove in the First place the *intrinsic Excellency* of what is *promised*, since that rich offer of *Adoption* includes in it whatever Gift an All-sufficient Being can bestow. For hereby we are translated into Gods own Family, and invested with suitable Privileges as his Children. All things are here allowed us that can be hoped for from a *Father of Love*, and from a *Lord of Power*; which combining together their *proper acts*; compleat the Riches of a Christians Inheritance. In the Old Testament *Father* is not a name that God was styl'd by, but onely *Lord*; and the Title the Jews had was that of a *Servant*: which though it take honour from their relation to such a Master, yet it imports in it self all the *Burden of Duty*: But in the New, where *Father* and *Lord* are both joyn'd,
and

and to become Sons and Daughters, is the Privilege of his People; this speaks at once the *Ease* of their Service, and the *Comfort* of their Hopes as to a future enjoying. Indeed God shews in this Covenant of Grace his utmost contrivance to draw us to him. As it was the *Consultation* of his *Wisdom* at first to make, so it is here the *labour* of his *Love* to invite us; for which end He reveals his Treasures, opens his Stores, sets out Heaven in its chief Lights; nay, converts himself to a Reward. He desired *emptiness* to become Man, that He might take again *fulness* to enrich him. Is it then Life, Joy, Liberty, Glory, or any other Good we count excellent? Behold! the Purchase of it by him who propounds to us these blessings; and having already *widened* our *Faculties* for desire, He farther enables our *Natures* to receive.

Next

Next let us regard the *Infallibility of Obtaining*, which cannot but render a Promise as exceeding worthy to be prized.

The worth and excellency of any Good is a sure foundation of our esteem; but our certainty of having it is that which fixes our Love, and crowns our Endeavours in pursuing it. Now this certainty of ours, as to what God promises, is built upon two great Attributes, *Truth* and *Omnipotence*; which are like Butresses to support our *Faith* and our *Hope*; the one freeing us from all jealousies of a deceit, the other from all dread of a disappointment. How can we distrust or fear Gods failing us, that is every way qualified to save! First, the Covenant He makes is fram'd by his Love; then *Truth* writes it down; afterwards *Power* comes in to

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to seal up the Assurance ; so that
no room is left for any doubt or
scruple, since all his Promises are
sure ; nor will Mans expectation
ever shame him, if Sin does not,
the onely blot of our hopes, as
well as the stain of our pleasures.
Nothing but Sin can possibly de-
feat us : it is Sin which under-
mines all our Blessings, alters our
claim and property in Bliss, and
gives the Threatnings in Scripture
Authority to succeed. In him the Pro-
mises are Yea and Amen, that is, firm
and stedfast : and when we fall
off by a wilfull Apostacy, their
stedfastness still remains in their
own nature ; only the benefit of
Application is lost to Us. But if we
once turn to our God by a true
Repentance, if we approve our
worship of him by the sincerity of
our hearts, and the holiness of our
lives, lo ! they are firm and sted-
fast

fast to us also : God cannot in that case exclude us from Heaven ; for we bring him the condition of happiness he requires from us ; we produce the *Grace* that leads thither, and know it is impossible He should either deny his own terms, or refuse the likeness of his Perfections.

The last thing to be considered in Gods Promises, is, That He has provided against all Temptations from *other offers* , by dispersing a *Vacuum* in things, and leaving nothing here below fit to stir or move us, except you'l say *defect of Substance* , and *want of Certainty* are charms. Were any Good upon Earth adequate to our souls, had it worth and certainty to attract our desires, then I grant we might justify the *byas* of our inclinations that way ; because the visibleness of what is offer'd us is a
;farther

farther motive to turn them thither; but when *vanity*, nay, *vanity of vanities* is *superfcrib'd* upon all the Creation, here is not the least colour for our adherence. What is there I pray in this World can be exhibited to us, but some *Scenes of Good*, and *Images of an Inheritance*? Thus Christ by the Great *Tempter* was entertained with *Landskips and Shows*, and Kingdoms that were drawn in *Airy Figures*, where the *Delight* could not recompence the *Emptiness* of the *Prospect*. The like emptiness is spread through every thing here; and for any one to reckon upon a settled Possession, it is like casting *anchor* upon a *wave*, or binding the *wheels* of *Times motion*: In a word, such a Task that has an impossibility in the Act to baffle the Design. But where the Promises are of God there is *weight and stedfastness* to perswade us:
weight

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weight that can fix all the extravagancy of desire, and stedfastness strengthen our patience of expecting. Thus you see the force of the *Motive* to confirm that Inference he makes from it.

I proceed now to handle in the second place.

1. The *Duty* which contains in it the best Preparations for receiving those *Promises*: *Let us cleanse our selves from all Filthiness both of Flesh and Spirit.*

Where we may take notice,

1. Of the *Act*, *Cleanse.*

2. Of the *Subject* about which it is employ'd, *Flesh and Spirit*, that is *Body and Soul*; so that a thorough *Baptism of the whole man* is required; and such a washing in the *Fountain of Repentance* that purges away inward and outward defilements.

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The Act is remarkable, *Let us cleanse*: a word mentioned in the Heathen Schools by way of Speculation, but prescribed to the Jewish and Christian Church as a rule of Practice.

The Heathens were not altogether ignorant of it, when they styled *Vertue* it self to be *ad Saporem*, a *Cleansing*; which the Platonists give us this account of, namely, That it is a retirement of the Soul within, and a separating from the Body in its motions, when Reason acts freely and undisturbedly, nor has any tincture from the Passions to defile it: such a state say they of the Soul is *pure and divine*. This I confess may in some sort be call'd a *Purgation*, but it is very defective in another sense, where they suppose no guilt to be washed off, which both Soul and Body have contracted: They regard onely a

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refining

refining of the Intellectual Powers, but seek no purifying of any sinful uncleanness. And this must be chiefly imputed to that natural pride they all had, that they would not allow of a corrupt spring; as we must owe it wholly to their ambition, that they studied to advance Reason in its actings; therefore the Fountain of sin being unsearch'd, we cannot admit them for Judges here; but ought to consult the Jewish and Christian Church for the true notion of Cleansing.

In the Jewish Church the outward Ceremony was enjoin'd, but withal Typical of the inward: whence we read in Exodus of an express Command before the delivery of the Law, That they should sanctifie themselves and wash their cloaths; from which Precept their Doctors gather that Tenet and Custome they had for Baptizing

tizing all whom they admitted to their Church and Covenant.

Now that they should thus be wash'd in order to receive the Law that was published, it argued both a greatnels of guilt in the parties, and an absolute necessity of repenting, when not so much as a spotted Garment was allowed to be near that Mount that quaked and trembled; lest the Lightnings of the place should break forth to consume, and the Trumpet (there heard) proclaim nothing but Execution. If such a preparation were requisite for *hearing* Gods Will, much more was it for *obeying*: whence those Sacrifices of old (He commanded) were first to derive their cleanness from the Offerer, and so had their force of *Legal Attone-ment*. Were the Offerer not sanctified beforehand, all his Worship was spoil'd by reason of the spots

and blemishes that overspread it. The *foulness* of his hand laid a *Curse* upon the *Expiation*, and by slaying the *Beast*, he destroy'd the *Sacrifice*. Therefore a strict way of *Cleaning* was observ'd in the outward man, whereby God led them to the *Spiritual Duty*; as he taught them by *Temporary Promises* to have a taste and relish of the *Heavenly*. And lest they should at any time forget what was signified, their *Purifyings* were frequently repeated on them: representing to them, in the same washing *New Guilt*, and a *New Obligation*.

But the *Christian Purifying* is of a higher nature, as being outwardly but once; to shew *We are buried with Christ by Baptism into Death*, that like-as *He was rais'd from the Glory of the Father*, even so we also should walk in *newness of Life*. Here is no need of sprinkling Garments, and

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and Vessels, nor of separating from the Camp upon an Uncleanness, when the whole work of Holiness is fully exhibited, and one solemn Rite introduces the performance.

The work divides it self into two parts, according to the division of mans nature, whereof the first is

1. *A cleansing from the Filthiness of the Flesh.*

And good reason is there to begin with it : For though Sin be properly the Souls act, yet by the Body it first appears ; nay, this Body of ours, being joyned with the Soul, becomes rather a *Minister* than an *Instrument* in its working ; such a Minister that continually provides fuel for the *Hearts lusts*, and makes the corruption of them visible to the world. If then the *Murdering Sword* be justly cast off, and the *Cup broke* whereby the man

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hath been *poyson'd*, how much more ought this Principle of *Flesh* to be cleansed and subdued, that so deeply shares in the Souls guilt, and proves an *active Executioner* in it ruine! I need not mention the several *works* of it, which the Apostle tells us are manifest, because they discover themselves with outward stains and inward impressions upon the consciences of men. Those acts of the *outward man*, that express themselves in worshipping an Idol, in Murder, Sacrilege, Revellings, Lasciviousness and the like, pollute the *Body* that commits them, and convey farther the taint of that pollution to the *Soul*. Nor can Men with all their art so colour and disgrace what is convey'd there, as that the nature of its deformity should be changed; but the *Corruptions of Flesh* will still abide *frightful* even in the midst of
their

their Conquest. Sin then carrying its own Conviction, the great Query is, How we should purge it? But to this the Assistance of Grace, and Mans Resolution is required: the former will not fail if the latter be present; nor will the latter be wanting if Gods Promises be the Object. Where these are stedfastly beheld, they will surely melt and dissolve us, powerfully break our rocky hearts, and engage us anew in a Life of Holiness.

Goodness is commanding in its own nature, and enthrones it self in Mans Will; nor needs it other force for keeping its Sovereignty, but what it continually carries by charming the affections. And this Goodness is fully seen in Gods Promises: all the Vail is taken off, which is generally cast upon Providence; and instead of glimpses

and *half-lights* we are allowed a full discovery of their glory; such a one in its working that can joyn *surprize, delight* and *victory* together. For all the Graces of a Saviour are here shown, and al the Riches of Eternity are here manifested; which must needs take away the resistance of *Flesh*, provided we be fixt in our Contemplations.

Why then are we not serious in weighing these things? why does not Love, nor Mercy constrain us? I am sure no carnal Temptation can be endued with such strength: It is seated in *Flesh*, which is *weakness*, and only conquers that Heart which is unprepar'd. The Question that was put to *Pyrrhus* when he had in his head the design of conquering many Kingdoms, may be put to the pursuers of Sin in those various *forms* and *fashions* of
Appetite,

Appetite, what it is they intend by all the Travel they make through a World of Corruption. Perhaps they will say (as he did, when we have compassed our designs we will the be quiet, and live to our selves : but to this the reply is strong and forcible ; why will they not be quiet now, and live to themselves in a service of their God, when that knowledge of evil they seek after is purchased with trouble, and manifest danger of their Souls ? Therefore whether we would consult our own Interest, or witness our Gratitude to God for his Promises, we are bound to be resolute and speedy in the *cleansing* of this *Flesh*, which at the best is but a *burden*, and sin gives it a farther *weight* to crush and destroy us.

But that we may perform this Duty aright, Two Rules are to be by

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observed by us, which are here intimated in my Text.

1. That the Object of our cleansing be *all Filthiness of the Flesh*.

2. That the work which refers to it, be so effectual, as that no *Filthiness* should return.

The first of these is necessary, because indeed without it there is no *cleansing*; for wherever Filthiness is but in *part* washed off, the *whole* is still denominated impure. Who will call that Body sound, where the disease shifts places, but is not altogether removed? No more can we call that *Flesh cleans'd*, where Vice changes its seat, but never loses its commanding power. It is true an Hypocrite may look fair in the worlds eye after a superficial purging of some corruption; but that cheat he puts upon others alters not the uncleanness

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ness of his own temper. The Character of things remain fixt how changeable soever be mens Judgments. It is said of Myriam the Leper, that she appeared *white as snow*; but none could conclude from that *whiteness* any thing, except the malignancy of her *disease*; where the *mass* of blood being tainted, the Body became wan and pale like a *Dead Carcase*. Such is the *whiteness* of some Professors in those half-acts of outward Purity; It is but a *Leprous Hypocrisie*, which argues *deadness* and *rottenness* within. But in Gods and Scripture account none are truly *clean* in the outward man, but those that purge out every thing which defiles it: in whom the *health* and *complexion* is found by a *vigorous* expelling of all corruption. In these the Spirit truly worketh; and they show their sanctifying *Principle* to rule in them
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by an universal effect, that follows it: For thus Gods Spirit acts in Believers, diffusing its vertue through all parts, nor can any deed pass it uncleansed: But when men solely act by their own spirit (which has a partial influence) then they single out some *enormous Vice*, some *provoking Goliath* to kill; which were a happy Conquest, did it make an impression upon the gross of an *Army*; but alas! here execution is done, and not at all followed with any weakning in the *Body*.

Again, the second is necessary, because a *Relapse* into *Filth* spoils the fruit of the former *cleansing*, and withal doubles the *stain*. Therefore to prevent a guilt of that kind in this *Body of flesh*, it must be our *continued work* to subdue it: The only way to assure us of *Sins Death*, is by persevering to destroy

destroy its Dominion: that Sampson within must be continually shav'd; nay the razor must pierce deep to the very roots; otherwise his strength is not gone. Little severities upon a remorse are no better than a Drunkards soberness in his qualms; which he then dies to, but not to his sin: Short penances upon check are but an Adulterers Whip, whereby he lets out Blood to cool a present Burning, but not to end the Disease. O the Art of a Professor in thus subduing his carnal motions; when he chooses for a while the method of Rigour, only to give him ease in new sins! Many can turn *Hermits* that way; with whom a suspense of their lust is but a preparative to fresh vigour: they endure much to sin more; and make use of hardship to become helpful to their corruptions, as Frosts and Snows are to

to Seed; which they seem to lock up and bury in the ground, but indeed improve it for multiplying. If this be a *cleansing from all filthiness of the flesh*, then let them that study an increase of their lust, be styl'd the only Champions to overcome it. But wouldst thou have the true glory of it? then deny thy self constantly in a Temptation, and hold out to the last in the discipline of Repentance: So this Body of Sin will appear utterly defeated when thou bringest Time as a witness of thy *Victory*.

But there remains in the second place another sort of *cleansing*.

2: *From all filthiness of the Spirit*. This is not so much considered in the world; but surely there is in some respects more of sin, and consequently more of defilement than in Carnal corruption. Such are those inward spots, of Pride, Malice,

lice, Envy, Hypocrisie, Distrust of God; to conclude, all those sinful motions which it is proper for Spirits to be guilty of.

The Enormity of them will appear upon Three accounts.

1. In that they are the *spring* of all outward filthiness. For from the Heart it is (or the spiritual part in man) that Fornication, Drunkenness and Blasphemy flow; whence if these and the like sins have all the foulness of tincture on them, the Sink whence they issue must be much more defil'd. Were evil Thoughts effectually restrain'd in us, all the stream of carnal wickedness would be cut off; which made Solomon call for our greatest care over the Heart, where sinful Imaginations are cherished. *Keep thy heart* (says he) *with all diligence; for out of it are the Issues of Life; ay and of Death too* when it is not rightly

rightly govern'd in its motions: An evil Heart makes an adulterous Eye, a deceitful Tongue, a violent Hand: All outward crimes are the Offspring of the Thoughts; therefore *these* (being the Parent-sins) are the more aggravated in their guilt, as the *cause* of others.

1. In that they are purely the Souls work, and that in its strength, without the dregs of matter, or the weakness of flesh to interpose.

What Jacob said to Reuben, Thou art my First-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power, the same may be applied to those actions which primarily issue from the Soul. And so when they prove sinful, they derive from the Dignity of those noble faculties the greater shame. It is the Devils way thus to offend; and howsoever he may tempt

tempt us to *deeds of Flesh*, yet he is as to himself only an Agent in such sins that pollute the *mind*, and defile the *conscience*, so that he is a *Rebel* in all the height and excellency of Being, and knowing no *Body* to defile him, as an *Unclean Spirit*, he dishonours his nature, and against the *God of Spirits* does immediately make war. So then when our hearts are alike stain'd, when our *Filthiness* becomes spiritual, we then bear his Image in the true Character. Now what can be greater disgrace to our Natures than this is? For the highest Perfection we can ever arrive to is to be like *God*; and that is to resemble him in *Holiness*, which chiefly consists in the *purity of our minds*; On the other side the greatest *Fall* we can be ever condemn'd to, is to be like *Satan*, and that is to resemble him in *Uncleanness*, which chief-

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ly consists in the *foulness* of our Souls; whence these Souls of ours must needs contract a great guilt, when bad thoughts do defile them; wherein we carry the very picture of the Father, and bear his stamp in the crime.

3. As they are the *work*, so they are the full *delight* of the Inward man. Here the Soul *centers* within it self, and uncontrollably embraces its own actings; and the secretness of those stains renders them difficult to be cleansed; whereas these *fleshly motions* cannot breed any fulness of pleasure; and their pollutions being evident, do often check the committer with those Three restraints to a Rational Being, which are *Law*, *Conscience*, and *Fame*. And therefore changes are many times wrought in the greatest Sinners; but when Sin once retires to *Invisible Garri-
sons*,

sons, it is seldom destroy'd, because neither Law nor Fame have here place, and Conscience is too weak to overcome. Upon this account the labour of cleansing is here necessary, and the Soul must be brought to encounter it self in all the *subtilty of a reforming*, that we may present to our God in Pure Flesh a mortified Spirit.

Now should Uncleanness be inwardly cherished, what-ever the outward acts of sanctity be, they are to be reckoned no better than *Pilate's* purifying before the Multitude, when he wash'd his hands, but suffered the guilt of the most innocent *Blood* to pass uncleansed. Yet how many are there that rest in a Shape and Outside of Piety! a Privilege (if they will call it one) which the *Old Serpent* can challenge; who in the midst of his Curse does yet *gild* his Spots with

fair Light, and in a form of *Blessedness* lays his *Sting*. But a *Bodily purging* (take it at the best) is only the *Preface* to a new *Life*: an introductory part to true *Holiness*: It is a *Dedication* of the *Court* to prepare the *Offering* upon the *Altar*; and 'tis the *Altar* you know sanctifies the *Gift*; so 'tis the *Heart* that qualifies the performance. If we go no higher than *bare Flesh*, we are but like the *Bullocks* that were *cleansed*; but if besides that *Purifying* we are *Spiritually Holy*, we become like the *Priest* that *sacrificed*.

Now to attain such a state as that is, a watchful jealousy is requisite over our Souls: and here, as we must doubtfully *suspect*, so we ought immediately to *suppress* any springing *Temptation*. It is easie to cast out the *Adversary* while he is weak; such are all
 Filthy

Filthy Thoughts in their *Infancy*; but let them once spread and grow in the mind, then it is difficult for any one to check and subdue them. Who knows not what easiness there is in quenching a *spark*, or turning as one pleases a little *current*? But if the Spark gets fuel to feed on, and enlarges it self into a great Flame, how often does it mock mens labour and pains to hinder the mischief of its progress? So likewise a little current, if it be supplied from Floods, and allowed to swell with fresh streams, how ungovernable is its course! After the same manner do *Spiritual Lustings* prove furious and wild, when they get their fuel and supply from the will and affections flowing in. It is very needful then for thee to guard thy *Heart*, which is so apt to breed sin, and so ready to strengthen an

evil purpose. But for the better securing of it, oh labour stedfastly to apprehend thy God, not only as the accurate *Beholder*, but as the severe *Judge* and *Punisher* of the Inner man. Indeed God does not exercise such a Visible Judgment upon any *spiritual filthiness* in this World, because He is mainly concern'd here (*as a Governour*) to prevent the mischiefs of *outward actions*, for the better defence of humane Fellowship; but when all worldly Societies shall cease, and every one be summoned to his Tribunal, He will then proceed as a *Lawgiver*, demanding a strict account according to the full extent and compass of his Laws; and so these *Spiritual Sins* will be visibly punished, in that they are such evident breaches of his *Spiritual Commands*. It is my duty then chiefly to prepare for that Day;

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nor am I so much to examin the manner of this Government in this life, as how He will deal with me in another : Since that is the proper state, wherein I shall be ever fixt and determined, and wherein his Justice (that summons me) will be clearly revealed. Thus should every one employ his Meditations, and whoever busies himself in them, he will find this to be the fruit and success of them, that he will thereby get armour of defence within, and discourage the Tempter from assaulting.

Thus much for the *Duty*.

The Third Particular I am to handle is

3. The Manner of performing the Duty enjoyn'd us; namely a *Perfecting of Holiness in Gods Fear*: where we may note Two things.

1. The Degree or Measure we should contend after, namely *Perfection*.

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2. The Inward Principle that ought to quicken us, a *Godly Fear*.

The former shows we need a continual Progress in a Religious course; the latter shows we need a faithful direction to a right object.

1. For the *Degree or Measure* we should contend after, this imports no less than a summoning of all the Powers of the Soul, and the setting of a Task to our outward members, that both in Mind and Body we may render to our God an unspotted Sacrifice. Such an Offering (as this is) is not in an *instant* to be performed; nor does God so fit any Saint, as that his *Initials* should be full. His *Justification* of a Sinner may be compleat in one act, when he gives him a *Legal discharge*; but his *Sanctifying* of us is not thus *perfected*; because it is such a work of his Spirit in us, that

that gradually proceeds to the expelling of Sin, and takes in our Endeavours to grow up and encrease in holy duties. There is first an Infancy in the new nature, where (all the parts being form'd) Innocence is written as a Character to be kept, but not its Weakness: for a farther advancement is still look'd for; whence the strength of Men and perfectness of Stature is required in a Christian.

Truly how can we imagine beginnings should suffice, or that we safely can rest in them, when the remainders of concupiscence within, the temptations without to which we are subject, the proper fruits and effects of a Faith justifying, lastly, the necessity of imitating our Divine Pattern, do all call for labour, strife and diligence in our Christian race, that we fall not short of Heaven by but a little
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entring the way thither: Naaman's washing in Jordan seven times, as it represented to him the Greatness of his Leprosie, so it represents to us those repeated acts God expects from us of a naked search into our ways, and that accompanied with a frequent purging of all the filth we contracted. Here is an evidence of Gods adopting us that we do *ἐκτελέσωμεν αὐτοῦ τὸ ἔργον*, that is, finish and bring to end the work of Holiness: otherwise we are as unsafe in our cleansing, as those Swine were which the Devil hurried into the Sea, making their first cleanness and their last destruction to go together.

But we must observe in the second place,

2. The Principle that ought to quicken us, a Godly Fear; and this is the Point I shall conclude with.

But some may ask why is Fear brought in when Gods Promises are the
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The Second Discourse.



the motive? Is not *Love* the natural consequent of such offers, and a Principle too of it self more binding?

I answer, *Love* is not the sole consequent, but *Fear* also, by reason of those conditions upon which the Promises hang; and this *Fear* of the Two is more binding; as urging upon us a sense of danger, and thereby quickning us unto action; whereas *Love* without is faint, and altogether languishes in its working.

Now this Principle of *Godly Fear* excludes utterly the Heathens way of purifying, as a *Rite* in its using *unclean*: For so every thing becomes to an Unbeliever: It excludes likewise those seeming religious acts of Pretending Christians, who in the good things they do, have either a *dread* of *Punishment*, or the *vanity* of *Opinion* for their Object.

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The one consists not with this in my Text, which purely terminates in God alone, and the other destroys all the notion of a true Worship, when it sets up an Idol of Applause.

Yet thus do Hypocrites boast of Holiness; to some parts of which perhaps Legal Terrors, or the regard of Men may constrain them; nothing is natural in their Religion but forc'd; and the *spring* of their *motion* is without them; so that they are rather to be counted *artificial Engines* (produced to cast forth water upon an *open burning*) than *Christians* that are free and active at all *times* to extinguish the Flame. But if such as these be excluded, how much more the loosely prophane! who cannot be thought to have a touch of this Passion when they defy God and his Laws. Did a *right fear* once rule
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rule and sway the Conscience, it were neither possible for vice to be barefac'd, nor for Hypocrisie to be disguised : The awe of a God would *shame* the one, and *strip* the other of its *Covering*. But behold ! the masque, the disguise is not so much the danger of this Age ; we are fallen from *shows* to a contempt of Christianity, from *colours* to open war : our *paint* is turn'd to *rottenness* ; and the *perfume* of our Profession is become like the *air of snuffs* , nay the noisome *smell* of corrupted Bodies, that can *kill* at a *distance*, and by their power of Execution sadly manifest Death has not destroy'd them. O the extremes of Sin ! whether is the triumph & glory of our Religion departed ! Is it not now a matter of boasting to *kick* at *Heaven*, while the *head* at the same time *knocks* the *Earth*, and calls for the opening of a *Grave* ? Is it not the triumph

triumph of wit to sport at a Lust, when it reproaches the Committer in the act, and tells him farther by its sting that his own scoffs are reveng'd? But what is it we trust to in this our offending? God we know is above, has a hand of Justice to strike, nor can any promise tie it up, when once forfeited by our transgressions. All our shift for sinning is to hinder Conscience from interposing, by cutting off all seriousness of thought, and desperately throwing our selves into a Gulf of pleasure. In the mean time, while we are sunk in ways of iniquity, Judgment is ripening over us; clouds gather about us thicker and blacker, and the lightning of Gods wrath is fitted and prepared; nor can we escape the force of it, except we remove the Seeds of our ruine by a speedy and universal repentance.

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The Spartans we read were great Worshippers of the Passions; and therefore had Temples erected to them; but Fear was the Goddess they chiefly worshipped in regard of its use and influence to preserve States. Certainly though they erred in thus dedicating their Temples, yet they did not erre in their notion of the advantage of Fear: but had a godly one fully possessed them, they would much more have concluded the safety of a Nation to depend on it; as being the surest Bond of Law, and the only preventer of Gods Plagues. I need not endeavour to prove either of these; for where such a Fear has due place, it will in the closest secrecie oblige men to obey, and engage God openly to defend them. But whether outward prosperity be always the fruit, I shall not enquire: I am sure the success

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is of the last day, and the sentence of mercy waits onely upon those that religiously *fear* to offend. To these no death can be sudden nor untimely ; which alone is the portion of impenitent sinners ; who fall often to the earth with their *Youth* and with their *Sins* too as *full blown* : and being cast down by a Judgment, are not allowed a space to recover them. Why then will we abuse the promises that are offer'd us ? There is a *Golden thread* of them let down from Heaven, but tyed to a *Sword* with the *point* over us ; and while we are rioting and indulging the *Flesh*, the thread is ready to break, and the *Sword* to fall on us.

Pardon the harshness of denouncing these things ; for soft words are not for Ministers to deliver : It is your conscience we are bound

bound to strike, whereas your eyes are enough enlightned. And the Corruption of mens natures requires this Method, that *Promises* and *Threatnings* should be joyn'd, to chastise and temper our hopes, and settle upon our spirits a right frame. Otherwise we should boldly presume, and learn no *Holiness in Gods Fear*, but that Good and Evil possessing our thoughts, help to quicken us in our Obedience.

So then I beseech you contemplate Divine Love, as withal fatal to the refuser: joyn the *Father* with the *Judge*, and the *Adoption* he offers with his *Severity* in *condemning*: farther consider how the *Dignity* of *Humane Nature* lies in the *pureness* of its *faculties*, as a *Reward* follows their *Exercise*: First you are advanced by it to be like God, next in that likeness to enjoy him: Last of all, search out every mo-

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tive to press you to Holiness, which if you enter upon and persevere in, the same God (who was Gracious in making, and is Faithful in performing what He has promised) will enstate you in the Inheritance of Sons, and add Eternity for its Crown.

The

The Third Discourse.

St. John 6. 68.

*Then Simon Peter answered him, Lord
to whom shall we goe? Thou hast
the words of Eternal Life.*

IF you examin the scope of these words, they are a full and passionate reply to that Question Christ made in the verse foregoing, where He tries the Faith of his Apostles, whether they would constantly adhere to his Laws, or with the rest of the Multitude forsake him? For we read in this Chapter how that great Crowd of people which followed him, began now to shrink and fall off, because his *Doctrine* was (like his *Person*)

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Vers. 51.

no wayes suited to a carnal Apprehension. And the colour they had for this their *Apostacy* was some *supposed absurdity* of what he taught; as when He styl'd himself the *Living Bread* which came down from Heaven, and whoever eat of that Bread should live for ever: So that we find upon an enquiry that a bare *Metaphor* was the quarrel, and a *Figure of Speech* the foundation of the Controversie.

But waving the subject matter of their Dispute (which is at large described in the Chapter) it will not be impertinent to observe the strange levity and ingratitude of the *Vulgar*, who being the worst judges of a discourse, will yet presume to sit upon it; and if it once crosses their fancy, they are ready to throw off the Authority of their Lord; ay and such an Authority, that was before highly com-

commended to them in all the Wonders of Mercy. Hence it is said (v. 66.) *That many of his Disciples went back, and walked no more with him.*

Upon so general a revolt He appears at that accident unconcern'd: whatever pitty He had for their persons, yet He leavs them to be punished by that flight they had made; but as for the *Twelve* (whom He had particularly chosen for his Attendants) these He deals with as a Friend, sounds their Loyalty, and by his very seeming to doubt of it, shows all the Tendernefs of a Saviour. *Then said He to the Twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of Eternal Life.*

In this Answer of St. Peters we may consider Two Particulars.

1. The Sense of all the Apostles

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delivered by one of them, which was plainly this, That they ought not to seek another Master.

2. The Reason of their Choice drawn from the singular excellency of his *Teaching*, *Thou hast the words of Eternal Life.*---

I begin with their General Sense, *Lord to whom shall we go?* which kind of speech does imply, that should they offer to leave Christ, yet a Master was needful to be their Guide in Religion. For such is mans weakness and poverty by nature, that he requires somewhat without him to rest on for Happiness: but it here farther signifies, that they were already fixt upon a Teacher, and could find out nothing comparable to him they heard. This is the scope and meaning of the Question.

From the *Matter* thus declared and from the *Occasion* of doing it

we may note Two things.

1. The Nobleness of a right Faith when once seated in the Soul.

2. The Authority of Truth notwithstanding the Opposition of the World.

1. *The Nobleness of a right Faith, &c.*--- And it is this, That it sets upon Difficulties and conquers them : Let the times of Profession be bad and reproachful too for those numbers that backslide, yet he that is well grounded in his Belief, has his thoughts higher planted. He is above the Poor Circumstance of time, and beyond the Contagion of an Example. Now the rules that govern most men in their course are Private Interest and Publick Opinion; so that like *Puppits* they move, and the principle of their acting is without them; but he that is led by nei-

ther of these, but makes Religion his *Interest*, and obedience to it his *Fame*, he may be call'd a Believer indeed : for he expresses the Man and the Christian together. Others are but *Reeds* in their Station, shaken with every wind, and mark'd for their *barrenness* while they stand: but he is a *Tree* set by the *Rivers of water*, that has *depth of root* and *fruitfulness* to crown it. Yet the constancy he has is not any stiffness of mind, that proceeds from the prejudice of Education; for that is no better than the *stiffness of earth*, which is senseless in that condition; but it is a vigorous judgment sways him to the act, and confirms his faculties in working.

I grant it very difficult at first to believe, becaule of the *Enmity of Flesh*, and the *Sophistry of Reason*, which is *Flesh* set out in another figure;

figure ; but where *Faith* gets an entrance, there flesh is subdued and reason answer'd, & the heart comes prepared to embrace Christianity in its hardest terms. For this is a Principle that humbles and lays us low, and discovers our weakness to our selves : It forces us to confess that God has *depths* of his own we cannot fathom ; and since we allow our assent to *Mysteries* in *Nature*, no less ought we to do so to *Mysteries* in *Religion*, though not to be explain'd by our narrow understanding. This was the Apostles case, who learnt to submit to the Doctrine that was preach'd, and deriv'd from that submission a courage to adhere. Let us consider next

2. *The Authority of Truth notwithstanding the Opposition of the World.*

God never left himself without witness in the midst of the greatest Apostacies.

Apostacies. He had *Noah* to be his Champion in the *Old World*, *Elijah* in *Israel*, and Apostles in the *Infancy* of the *Christian Church*, that kept up Religion from perishing. *Truth* and *Light* have this property common to them both, that as they are apt to be clouded, so they have vertue to break through those *Mists* that interpose. There is a natural *Sovereignty* in them both, and they seem to be born to an *Universal Inheritance*: though they may be as *Strangers* and *Exiles* in some lands, yet in others they take the *Possession*.

We all know the force of a *good title*, how it prevails. If a *Prince* of undoubted right be cast off by the vile treachery of his own *Subjects*, yet his *Title* will still rule; powerfully possessing the peoples hearts, and as strongly warring in the conscience of an *Usurper*. The like

like command has the Cause of Truth amongst Men, and a surer too; for a People may be scourg'd by a total loss of their Prince; but Gods Faithfulness is engag'd to maintain the Dominion of the other. He that created and established all things by the *word of his power*, has spoken this, that Truth shall for ever endure; and in order to accomplish what He has spoken, he employs his Spirit to work; gives us natures inquisitive and reflecting, whereby we are stirred up to the duties of Piety; so that as long as the Spirit abides (which is *eternal*) as long as Reason and Conscience last (which are *essential* to our frame) the Characters of Religion must for ever remain. Whether it be of the Essence of Gods Church to be always visible, I shall not discuss; but the foundation upon which it is built, can

can certainly never fail, since He is God that is laid there. *For other Foundation can no man lay, than that is laid, which is Jesus Christ.*

Should we now on the other side consider the growth of *Error*, and the fair show it makes in the world, we cannot conclude hence that it has strength to continue. For strength presupposes a real existence in the Subject; whereas *Error* is of it self a *meer nothing*, and owes to *Ignorance* that it appears. It is a *Ghost* that walks in the dark, whose *body* is fram'd by our *fancies*, and when *day* comes, it *vanishes* with them. But to *Truth* a *being* pertains, and it constantly strives to open its way into *Light*, to reveal that *Being* to others, which when effected, it gloriously spreads, and enlarges its *Empire* with that discovery.

Before

Before I pass to the second Head of my Discourse, I shall briefly dispatch one Quere, which is this: Why *Simon Peter* (that singly spoke here) should so readily proclaim his own Faith, and undertake likewise for the Faith of the *Apostles*, though a *Judas* was of their number.

Now the reason of this I can only resolve into those Two Graces, wherein he excell'd *Zeal* and *Charity*. The one made him forward in a publick *Confession* of himself, the other in a *Defence* of his *Brethren*. *Zeal* is a fire that will be sure to get uppermost; whence our *Apostle* being heated with it, comes out first for his *Lord*; but then lest the ambition of that act should urge him to pursue his own Glory, he religiously suppresses it by his *Charity* to others. It is the nature of *Charity* to be kind, and free

free from envy ; not to seek her own but anothers praise : It treats all persons alike, except some visible fruits do distinguish them ; and brings a Garment along with it of an equal breadth to hide every right Professor ; in a word, it is a generous Vertue , enobling our works of piety, and making us beneficial to the world.

This was the temper of our blessed *Apostle*, whom many are prone enough to imitate for his *Zeal* ; but if this latter Grace be wanting, they ought to suspect the birth of that *flame* ; since the true *Gospel-fire* that comes down from *Heaven* has a comforting warmth in it that *heals*, and tends not to kill, but to *save*.

I come now to my Second Head, where we have

2. The reason of their choice drawn from the singular Excellency

lency of Christs Teaching. Thou
hast the words of Eternal Life.

It might be expected that poor
Fishermen (as these were) should
have had *Souls as low as their Trade* :
that they should be far from con-
ceiving, and farther yet from pur-
suing a state of eternity ; whose
great end and business before was
but the *small gain of a draught* ; nei-
ther knew they how to prize any
greater wealth, than what a *Lake*
or a *Brook* contains. But see
how Religion exalts them ; what
high thoughts are now form'd ,
and what vast desires are rais'd in
them by the force of their Masters
Discipline ; so that they begin to
despise a present Good, and breath
after nothing but a future Reward.
Temporal Dominion was below
their aim ; for who can imagine
they should propound to them-
selves an *Earthly Monarchy*, that
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stuck only to Christ for an *Invisible Crown*? Truly the manner of his *appearance* in this our *Flesh*, and the nature of his *Doctrine* taught them no other: His appearance was so mean that it was but the *form of a Servant* which He assum'd; Agen, his *Doctrine* was so *spiritual*, that

Joh. 17. 36, He challeng'd only a *Kingdom* di-
 Luke 9. 2. *stinct* from the *World*, and sent only his Disciples upon that Errand to *preach* it.

But the *Pretended Successors* of *St. Peter* (who here follows his Lord for his *Heavenly Ministry*) can arrogantly pursue a *worldly claim*; as if *Earth* were in their *Charter* as well as *Heaven*, and therefore they ought to take both by *violence*, pull down Kings and Princes, and advance themselves to an arbitrary Greatness. Whose *Apostles* I pray are they that would thus rule? or by what right of donation do the

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Kingdoms of the world belong to them? For we do not read they were any of those *Gifts Christ gave* 4 Mat. 2. *unto men*, but onely the *Devils offer*, which He rejected. I am sure such as these are the Greatest Persecutors of our Lord. The putting of a *Reed* into his hand before he should *suffer*, was but the *mocking* of his *Power*; but to put a *Sword* into his hand that is come to *save* us, is a flat denial of his *Goodness*, and so they impiously number him with the *Transgressors*. I need not farther enlarge on this Subject, nor demonstrate the wildness of their Tenet, which both our Saviours Life, and manner of Government, the Commands and Practise of the Apostles, the Examples of primitive Martyrs, and in a word, the Profession of the best Saints has condemn'd. But this by the way---It here lies up-

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stuck only to Christ for an *Invisible Crown*? Truly the manner of his *appearance* in this our *Flesh*, and the nature of his *Doctrine* taught them no other: His appearance was so mean that it was but the *form of a Servant* which He assum'd; Agen, his *Doctrine* was so *spiritual*, that

Joh. 17. 36.
Luke 9. 2. He challeng'd only a *Kingdom distinct* from the *World*, and sent only his *Disciples* upon that *Errand* to *preach* it.

But the *Pretended Successors* of *St. Peter* (who here follows his *Lord* for his *Heavenly Ministry*) can arrogantly pursue a *worldly claim*; as if *Earth* were in their *Charter* as well as *Heaven*, and therefore they ought to take both by *violence*, pull down *Kings* and *Princes*, and advance themselves to an arbitrary *Greatness*. Whose *Apostles* I pray are they that would thus rule? or by what right of donation do the

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Kingdoms of the world belong to them? For we do not read they were any of those *Gifts Christ gave* 4 Mat. 2. *unto men*, but onely the *Devils offer*, which He rejected. I am sure such as these are the Greatest Persecutors of our Lord. The putting of a *Reed* into his hand before he should *suffer*, was but the *mocking* of his *Power*; but to put a *Sword* into his hand that is come to *save* us, is a flat denial of his *Goodness*, and so they impiously number him with the *Transgressors*. I need not farther enlarge on this Subject, nor demonstrate the wildness of their Tenet, which both our Saviours Life, and manner of Government, the Commands and Practise of the Apostles, the Examples of primitive Martyrs, and in a word, the Profession of the best Saints has condemn'd. But this by the way---It here lies up-

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on me to prove how Christs words are the proper words of *Eternal Life*; which may be easily made out from that Gospel he has deliver'd to his Church; wherein we find him.

1. *A Minister*, in that He has fully reveal'd it to the World.

2. *A Purchaser*, in that he has acquired a right to bestow it.

3. *A Worker*, in that He has made the Doctrine of it effectual to Salvation.

I. *A Minister*, in that he has fully reveal'd it to the World, as He did also the Doctrine of *Eternal Death*, which I before handled. And He has revealed *this Life* in a way of Authority and Sweetness proper to himself; at once forcing us to assent to the truth of that evidence, and raising our affections to pursue it. He therefore delivered it in such a Style that might powerfully

fully engage us both ways : as when He did not onely expressly mention the thing it self, but likewise described it by such inviting Characters, as Joy, Glory, the Kingdom of Heaven; nay, in a peculiar Emphasis, the Kingdom where Life and Immortality are enthron'd.

Now who is there but must acknowledge the blindness that cover'd the *Gentile World*, till this Great Prophet came to enlighten us? For we sat in darkness, and in the very shadow of Death, which encompassed us round and beset us, and took away from us any farther Prospect; not to be open'd nor enlarg'd, till this Light came, which gave us *Knowledge and Salvation*. What force soever there may be in *Natural Religion* (which some boast of) yet the great Masters of those Schools which taught it, were miserably dimighted as to

any future state of Life and Happiness, except wee'l say a walk in *Elysium* for *Wandering Souls*, or a wretched *Pilgrimage* through several *Bodies*, be a proper Condition to be desired. Yet thus did the best of those Writers dream, who apprehended well enough a God and his Worship; and though they might deliver fine notions of both, yet *fancy* came in to corrupt all with gross devices and foolish mixtures in their Reward. Hence the morality even of their Chiefest was suited to their Principles; that is, They had the *Shadow* of a *Good Life*, as they had the *Shadow* of *Immortality*. The greatest height of virtue they ever arriv'd to, was but to disguise their Passions, and by stopping some foul effects of them to consult a Fame of well-doing, whereas the seed and root of a corruption was still cherished, and
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lust secretly ruled in their hearts and lives, for want of a discovery which we Christians enjoy about the eternal Wages of our deeds. Upon this account *Tertullian* and the rest of the Ancients had sufficient ground to condemn their choicest *Philosophy*, since the study of it was followed with no other fruit than this, That it serv'd for *Paint* to hide Vice, but prov'd no *Antidote* to expell it. But if *Natural Reason* did thus fail, must we also complain of any defect in those *Inspirations* which Gods own *Prophets* were assisted with? No; for the words they delivered were words of life: onely the *Jews* that heard them were in their nonage, bred up at first with milk and honey, and that Infant food of a Carnal Promise: and therefore it was judg'd fit by Divine Wisdom to wean them by degrees

from these outward things, and not allow them a *Spiritual Diet* of perfect happiness, till they arrived at the strength of a *Masculine Understanding*. But the Prophets themselves had that state revealed to them in all its cleanness, only that *Discipline*, which their Hearers were under, caus'd it to be dispens'd to them by a *Figurative application*. But *Brother Ghispi* came in the very fulness of time, when *Life and Immortality* were to be shown; and He answered that fulness by his own Teaching: so that all those Prophets who went before him, serv'd but like the light of a *Morning-star* to usher in the brightness of that discovery. Let us consider him in the next place.

He is As a *Purchaser*, in that He acquired a right to bestow it. And this Title He has to such a donation by that Price he laid down for his own

own People, when He bought them out of their old Thralldom, and cancell'd that forfeiture they had made of *Life Eternal*, by the merits of his Death, and the infinite Satisfaction of his Sufferings. His Gospel is the Evidence of this his Purchase, wherein *Eternal Life* and our Lords *Propriety* is declar'd; whereby He is qualified not only to possess it in himself, but to conferre that Inheritance upon others. And therefore to him we must have recourse in all our Devotions, and upon his Merits alone ground our addresses, who is able to save to the uttermost them that come unto God by him. Heb. 7. 25.

But the Romanists seem to have found out other Purchasers, at least many Sharers with him in that Prerogative; when dividing the Vertue of his Mediation, they fly to Saints and Angels by a solemn in-

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vocation of them to intercede. What is this else but an *Idolatrous* act, when the *Creature* is set up by them for a peculiar *Object* they must adore, and for a *Meritorious Helper* they should trust to; or wherein do they differ from the old *Heathens*, who worshipped their *Demons* or *Inferiour Gods* as *intermediate Agents* with the *Supreme*? If they upon that score were condemned as *Idolaters* by the ancient maintainers of our Religion, certainly a like charge does most deservedly fall upon such Worshipers that parcel out and communicate *Divine Glory*; nay, the Charge is much heavier in this respect, because the *Heathens* were ignorant of *Gods will*; but for *Christians* this way to *beg life*, it is to libel *Gods Word* that speaks otherwise; it is to exclude his Son from his own Office and Royalty,
in

in whose Name we are bid to pray, and by whom alone we have access to our Heavenly Father; nay it is repugnant to the condition of those Spirits above, who can neither hear every mans prayers throughout the world, nor look into the hearts of those that call on them. Yet O ye blessed Saints and Angels (if ye can behold such Worshipers as these men) see with what wicked Plots and bloody hands they offer Incense: Can ye possibly accept their Prayers. No, none can accept them but their own Martyrs. But all Worship (how innocent soever) is rejected in Heaven, where the God of it alone is not sought to: therefore the right asking of Life is from him, who can onely give Grace, and lift us up to his own Glory.

III. The third and last way we are to consider him is, As a Worker,
in

in that he has made the Doctrine of Eternal Life effectual to Salvation.

For this Word (He has commissioned us to preach) is the great Instrument of the New birth. It is a means to beget in us a true Faith, and being once stedfastly embraced, it gives us the first fruits of Eternal Life, till we are fully invested in the Inheritance. What was heretofore the virtue of his Word at the creation of all things, when he spoke out a World, and call'd it forth into an actual Being, the same is the virtue of his written Word, whereby he calls us to an Eternal one. (For the All-quickning Spirit is mixt with it; whence it becoms fruitfully strong and mighty to save those that hear. What Rock is there so hard, or Ground so barren, that can resist the influence of its power? How does it cut through a heart of stone, and

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of cultivate the Desert of mild passions!
 How does it mould and fashion us
 to become a people acceptable to
 the Lord! If natural inclination
 or carnal interest should stand up
 to oppose it, these are but like
Muddy Fortresses that are quickly
 batter'd and dissolv'd; and a new
 frame is set up in the soul, that is
 pure and heavenly; which expre-
 ses the Agent in the Divinity of his
 work, and shows the beauty of
 those Promises he applies, in such
 motions that bend wholly towards
 them. This Spirit of old (which
 worked by the Word) drew mul-
 titudes of men to Christianity,
 bearing down in them the strong
 holds of sin and Satan, satisfying
 their natures, and so giving them
 a new relish of things; raising
 their love to a Christ crucified,
 and their desires after a distant re-
 ward; whence they would not so
 much

much as receive their good things here, in hopes of a richer treasure hereafter. Truly even the Word it self did much perswade; but the Spirit came in with a Demonstration; whereby they gave up their private interests, surrendered their darling lusts, and casting out every thing that resisted, yielded themselves absolutely to his conduct. These things considered, who can deny the fulness of his Ministry, that sees Heaven and Hell in their distinct lights set before him, which heretofore were either quencht by Fables, or under Shadows conceal'd? Who can deny the right of his Purchase, that beholds the merit of his Sufferings, for which his Humane nature was lifted up, and vested in full power to sit on the Throne and pronounce life to his followers? As little can we deny the Third way, namely the *Efficiency*

tacy of his *Doctrine* to lead us thither, if we either reflect upon it as the Power of God, or the natural tendency of it to work in us a Spirit of Holiness, and so fit us for Glory. These things St. Peter had respect to when he so emphatically tells his Master, *Thou hast the words of eternal life.*

This Phrase (*Eternal Life*) is a short description of the good mans future estate; nor is it otherwise ever mentioned in Scripture than as signifying the Saints Portion: so that for Christ to have words of that kind, is to have in store for him a double Blessing: For when He speaks *life*, he puts him into possession of an *Inheritance*; when he speaks an *Eternal Life*, he gives him a *security* of enjoying: whence he mercifully joyns them in his Sentence of bliss, as they are necessarily joyn'd in the notion.

I shall not trouble my Reader with a farther Comment, nor run into a controversie whether there be indeed such an estate that we from Scripture are assur'd Christ speaks of, it being no way pertinent to this Text I discuss, nor I presume to him that peruses it; of whom I ought to suppose that Principles are believed, which neither imply in them a contradiction for Reason to cavil at, nor hazard for Wisdom to fear.

It remains I should show the force of the Argument why we should stick close to our Lord and Master from St. Peters supposition that the Doctrine of *Eternal Life* proceeds from him.

It were much to be wish'd that the rules he lays down for our Course upon earth might bind followers to him without such a proposal as that is; since they yield

us a present pay in *Honour, Ease,*
and *Pleasure*, that do certainly wait
upon vertuous actions: But if *Flesh*
be so strong as to reject those mo-
tives by reason of the narrowness
of their limits, how can we ex-
clude an *Eternity* of all these, where
it adds another Good, *safety* to
perfect them? Behold! there is in
that state of *Eternal Life* a com-
pleat answer to those two Pas-
sions that govern us here, and
make our life a torment to us ex-
cept they be satisfied. For

1. The Gift is so vast that it
swallows up *Hope*.

2. So durable that it removes
Fear.

Now in all *Hope* there is want,
and *desire* is nothing else but a cra-
ving emptiness in the *Soul*. That
hungry Guest is often call'd to an
Epicures Feast, and as often spoils it,
turning his *Plenty* into *Penance* since
it

it cannot fill. The like vanity of Imperfection cleaves to other worldly enjoyments, because the eye of our mind (being too big for them) has an unquiet Appetite of looking farther. But it is impossible there should be any place for that restless Passion where an *Infinite Good* is injoyed: For this is an Object which transcends even our thoughts, surpasses our fancies that our desires are founded on, and so delightfully keeps us within its *Circle*: All that we can imagine is there present, and therefore all we can *hope for* has in that presence an *end*. Hence we come settled to those Joys, and bring a spirit full and entire to feed on them: so that there is no colour for a departure to a lesser Good, that leaves us still dissatisfied in our fruition. Such are all Temporal Objects we pursue: they naturally tempt us to fall

fall off from that chase, because they do not answer our expectation; I mean while another is in our view, that (being eternal) commands our desires, fulfils our hopes, and cures the defect of both with the satisfying wideness of its compass.

Next for *Fear*: this inseparably attends us in life; and argues not onely *want and emptiness*, but the *misery and pain* of it. *Hope* may afflict us for the absence of a Good, but then it some way cheers us for the likelihood of attaining it; but *Fear* is a passion that eats into our delights, and devours all our Contentments. Neither can we possibly be freed from it, while we reflect upon those changes which the *Stage* of this World exposes us to; States and Kingdoms being shifted there like *Scenes*, and almost with the same *quickness*.

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BUT the Doctrine of *Eternal Life* (Christ promises) is a Sovereign remedy against all trouble ; for it shows us a *fixed point*, an *unchangeable instant* ; nor can we be afraid with that contemplation, no more than we are with the prospect of Shores and Havens , that receive us safe from a Storm. How is the soul quieted to think that those evils it suffers are passing away, and a settled rest is prepared ! With what peace does it apprehend a moments danger when a perfect Liberty is the recompence ! This and much more does a *blest Eternity* import, and through that encouragement is a Christian arm'd to encounter any affliction.

And so we read what a stoutness of spirit was rais'd in the Primitive Professors, that preach'd up Christianity and ventur'd all upon it. A bare Faith did not carry them

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to that act, but a Faith that was grounded upon the Heavenliness of the *Doctrine*, Courage of *Martyrs*, and Power of *Miracles*; strong Promises that will infer as strong Conclusions, except wee'l say Heaven and Earth were combin'd together in a plot to abuse, and the abuse too must be this, viz. a cheating of an *Idolatrous world* into good living. Let the Scoffer count it madness to quit *Sense* for a Good that is yet hid from him; I could tell him that even a *Present Good* is invisible; for we want time to discern it for its *shortness*, we want a Substance to be discern'd for its *emptiness*; whereas an *eternal* one is invisible for its *transcendent fulness*. Thither does right Reason drive us, and a true principle of Self-love, it being our interest to seek a Treasure that will not fail us.

But should we take the oppo-

site state to This Life, namely *Eternal Death* which is the Curse he threatens to those that deny him) here we are ty'd to our Masters service by a sure chain, which the dread of Omnipotence puts on. Earthly Powers can awe their Subjects, and justly too, with what they are able outwardly to inflict; yet Death (being the utmost stroke of that Justice) seems indeed but a retreat from it. But the *Grave* (how free and quiet soever it be) is no Sanctuary to keep us from Gods hand: It dissolves our *Bodies*, but not his *Government*; who watches every particle of our dust, and locks it up safe for an after-summons; but the Soul He makes the the immediate subject of his Tribunal. Therefore the highest homage may be well demanded of us, upon whom the highest Sovereignty is shown.

I confess none come up from the dead to tell us this news : no, they cannot ; for the Judges Sentence binds them to their seats, where their great part is suffering ; and if they could, 'tis useless, no ways tending to settle our Faith, but rather confirming our suspicion that in Satans Errand some *Ghost* may be employed. If *Scripture* (which *St. Peter* calls a *light that shineth in a dark place*) be with all its evidence of Divine Witnesses disown'd, how can we believe a testimony from the *Damn'd*, that would be sure to bring with them all their *night to deceive* ? This then can be no objection. The true one is form'd by our own corrupt hearts ; and we are apt to question the Evil-day, because we would not be cheekt nor controll'd in our sinning. In the mean time we baffle that design by starting such a

I 3 doubt ;

doubt; which unsettling the soul in its pleasures, does thereby hinder it from enjoying them. We labour to be *Scepticks* that we may offend; and after we are so, we find our selves pain'd with that *Uncertainty*. Oh let us be wise for our latter end, and choose to serve our God by a true Faith, since our endeavouring to shake it does but wake Conscience to torture us.

Hitherto I have handled the *Argument* St. Peter lays down for following his Lord, and by the way toucht upon the Sinners Judgment: I have shown the *nobleness* of Faith, the *authority* of Truth, and the *excellent manner* of revealing it by Christ above all those discoveries that were made: The natural result from all is this, that we would seriously inquire whether we can better our life under another service, and if that be not possible, then

then immediately list our selves
his Disciples in all the watchful-
ness of Devotion.

As to the matter of *Inquiry*, it
becomes us as men not to take any
Master upon trust, or the custome
of others: Credulity is proper to
Children that are weak and want
sinews; but the strength of Wis-
dom consists in this, to *prove all*
things, and not be easily govern'd
in our actings. Yet this childish
weakness are most men subject to
in their main end, when they re-
linquish their own Faculties that
would lead them to Christianity;
and suffer themselves to be led by
a Customary Discipline that de-
stroys it. What that teaching is,
and how far it extends, every
one knows: The mind is
not taught here, but the *brutish*
part and some *transient* reward pro-
pounded to encourag it; Tran-

fient I call it with respect to those
 two *Masters* that rule over us, *Flesh*
 and the *World*, which pretend to
 nothing higher in their offers of
 Good; for all the colour they have
 to invite us is only the gratifying
 of our senses for a few moments;
 onely *Satan* makes bold to coun-
 terfeit our Lord, and wears his
 shape in a *full promise*, that so his
 hook may the better fasten and
 catch our appetite when he tempts
 us. He has therefore in readiness
 for his followers words of *Eternal*
Life (as he had for *Eve*) but those
 very words prove fatal; for with
 the same breath he kills the Sholar
 that hears him. What other effect
 can be look'd for from a *Serpent*
condemn'd? who delights in the
 spreading of his plague, and knows
 no other liberty from torment,
 than that pleasure he takes in en-
 larging his *Hell*. To this end he

con-

continues down the poyson of that Doctrine (*Eat and live, sin and be happy*) in the mouths of his *False-Prophets*; who are very busie to reconcile Faith with an Evil Conscience, and would fain compound up a *Religion of Flesh*; which are arts indeed to draw many after them in regard they *bribe* their Sensuality: But let us see the issue of all this, and what fruit there is in obeying such Doctrines, when the Good (there promised) is *blown away* with our *breath*, and instead of light we find darkness.

On the contrary under Christs rule we have an *Eternal Life* tendered to us in all certainty; and the condition He requires of us is an excellent part of that *Life*, since it gives us a proper *Eye* to enjoy it: The condition I mean is Purity of Heart, a Grace that doubly profits the Soul, first in *refining* our natures,
next

next in *strengthening* us to see Glory. Who would not endeavour to be thus qualified for Heaven? Can any corruption move us to forfeit Security? and can there be greater security than the Good here promised? Mans *Knowledge* you will grant is much *exalted* in *foreseeing* future things, but his *Reason* is more *advanc'd* in *pursuing* them. And whither would we go from our Lord? Other Offerers of happiness do betray us; He onely can save. To him Nature has subjected us as being made; Gratitude as being redeem'd; Interest as expecting a reward: so that to deny him our hearts is to joyn Sacrilege and folly together, when we rob God and impoverish our selves.

We are all covetous of *Life*, and of *Life* too in its best estate. For though sin has corrupted mens
choice

choice of the way, yet it has not blasted their desires of the end. But our Lord has farther provided those desires should not be frustrated, if we follow his rule, and strictly adhere to his Commands in *mortifying our affections and lusts*; and as it were *spirituallizing the whole man* to be thereby fitted for his Kingdom. It is from us he expects this work should be performed, and not from *age*: Age may indeed prove the *mortifier* of a *Lust*, but withall it *kills the service*. Little is the glory of overcoming the *Tempter* when he does not assault us; but to break fleshly motions in all their strength this is a true Conquest. Neither should it be thought strange for any Disciple to deny thus *self* in Christianity; for *Heaven* being the object of that work will easily destroy the Miracle of doing it. How can any of us contemplate

temple the happiness above, and yet not be willing to forsake his proper sins, sins (how colour'd so-ever) yet in the midst of their *Varnish* deform'd! Where is true beauty but that of *Life*, which only in the *Counterfeit* we admire? where is true wealth but that of *Immortality*, which only in the *Glitter* we esteem! Since then such a fair and substantial Treasure is there offer'd us; we ought likewise-men to determine our choice; and forsaking the vanities of other objects, become fixt and settled in our endeavours, that we may obtain and compass that Good which yields so bright, so weighty, so glorious a recompence to the Pursuer.

The

The Fourth Discourse.

Rom. 8. 34.

Who is he that condemneth? It is Christ that died, yea rather that is risen again.

THE *Justification* of a Sinner, and the way God has prescribed to save men by, is so mistaken in the world, that no Point has begot more disputes, nor is there any Theme wherein Scripture has more suffer'd. Yet this *quarrel* amongst men cannot be charg'd upon any want of evidence in this particular; but either an *humour of pride* to contradict, or the *interest of a Party* to pursue, or the *prejudice of Opinion* to defend, have been

been the main cause of that contention. Would we come with a sincere mind to the reading of the Word, especially the Writings of this *Apostle*, we should find the difficulty of that *Truth* clear'd, and the glorious effects of *Christs Mediatorship* laid open, upon which our *Justifying* does depend.

Now for the better handling this Text (which I have here chosen to discuss) I shall a little explain the verse before it, by reason of their necessary connexion together. In which verse we may observe

1. The Triumphant Challenge he makes, summoning any Adversary to appear in Court *τις ἐγκαλέσει*
Who will charge or accuse?

2. The Ground of his confidence how little that *Accusation* would avail, because of the mercy of the Judge that *acquits* the
 offen-

offendor. — It is God that justifies.

3. The limitation of the Charge in respect of the party against whom it is drawn, and the limitation of the act of *Justifying Grace* in respect of the party to whom it belongs — *Who will lay any thing to the charge of Gods elect? It is God that justifies*, that is those *Elect*: where by Gods *Elect* he means the same that are spoken of in the first verse of the Chapter, namely such as are in Christ Jesus, that walk not after the *Flesh*, but after the *Spirit*: that is, who perform all the conditions required in the *New Covenant*: For these alone are the chosen of God, whom He has decreed to reward with *Eternal Life*.

But because the grace of *Justification* does necessarily suppose a work of *Satisfaction* (since the goodness of God could have no place for justifying a sinner, were not the way

Acts 4. 11,
R2.

way first made by attoning his Justice) he therefore proceeds in my Text to clear that point, and show whence Pardonning Mercy springs, namely from Christs undertaking our Cause, and reconciling us to his Father by the vertue of his Mediatorship. He indeed is the Stone upon which all our salvation is built, so that without him there neither is nor can be given either Pardon of sin here, or Glory hereafter. Hence the Apostle with regard to his satisfaction does further urge, and more strongly confirm what he laid down in the former verse, *Who is he that condemneth? it is Christ that died, yea rather that is risen again.*

The words contain in them a True Believers full discharge; and the Reason or Ground of it. The fulness of the discharge is held forth in that Question, *Who is he that condemneth?* The reason of it is

is exprest in that double work of our Redeemer, but one of them more dignified than the other. It is *Christ that died 3 yea, rather is risen again.*

The sense of the whole may be resolv'd into these Three Propositions.

1. That there is a Proper and Peculiar Vertue to be ascribed to Christs *Death* in the act of redeeming us.

2. That there are Proper and Peculiar Advantages in Christs *Rising* above that Death.

3. That Christs *Death* in particular, but more eminently his *Rising*, has procur'd the Saints freedom from Condemnation.

I. That there is a Proper and Peculiar Vertue to be ascribed to Christs *Death* in the act of Redeeming us.

In the handling of it I shall pre-mise some Truths.

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First, I take for granted what Scripture so clearly reveals, that the breach of a *Positive Law* (which was given to *Adam* in *Paradise*) did not onely involve him but his *Posterity* too in the *Curse* there threatned; so that the propagation of *Mankind* from him was but the propagation of persons condemn'd; all of us being lyable thereby to *Death Temporal and Eternal*.

Secondly, though God considered in his *Absolute Power* could forgive Man the sin he had committed, yet considered in the *Decree* he had made of punishing his Sin, and as a *Governour* bound to maintain it, so he was hindred from the exercise of that power.

Thirdly, No creature could possibly reverse that *Decree*, nor expiate the violation of this *Governours Authority*, for want of a Satisfaction which He demanded. For
where

where was the Creature that could give it? *Angels* withdraw from the *brightness* of Gods *Glory*, how then would they flee from the *Fire* of his *wrath*? *Man* cannot bear the punishment due to one of his *own*, how then would he sustain the *sins* of a *World*? Had either of them been deputed to this Task, they had sunk under it, poor Mankind had been lost, and God still unreconcil'd: For to the work of Satisfying him *Strength* as well as *Innocence* is required; but the Creature at best is too *weak* to *intercede*; the *price* of its suffering too *mean*, the merit of which cannot extend to another; and so Divine Justice instead of accepting would quite devour the *Sacrifice*.

Therefore it was necessary to our recovery one should undertake for us, that could answer the rigour of the Decree by his *Sufferings*,

and supply the defects both of Men and Angels by the *Innocence* and *Worth* of a Sacrifice; *Innocence* to prepare, and *Worth* to crown the *Oblation*.

1 Pet. 1.

19.

Rom. 9. 5.

Now that Christ was thus qualified to appear in our stead, may be easily evinc'd, if we will but consider either the purity of his *Humane* nature, which was without spot, or the *Majesty* of his *Person*, who is *God blessed for ever*. The first of these would serve to make his *Offering* holy; the latter would give it *infinite value*; by both which he was fitted to pay our debt, and bear all the wrath of his Father due to our sins.

And that He actually did what He was so qualified to perform, we have the like evidence from Scripture. The whole *Oeconomy* of the *Jews*, and the strain of the *Gospel* confirms it. The Sacrifices
of

of the Old Law were Types and dark Images of this Great one that was once to be offered for the sins of the people : The Gospel-phrase points altogether to this Truth ; and therefore when it speaks of Christ, it calls him *ἀντίποινα* a price of Mat. 20. 28. *ransome*, nay *ἐξιλυττωρ*, that is a price by way of exchange, in supplying our 1 Tim. 2. 6. place : again we are said to be justified by his Blood, reconciled through his Death, and to have redemption by his Sufferings : all which expressions signifie the proper effect of his Death was the remission of our sins. This He himself testifies, how that his Blood was shed for the remission of Matt. 26. 28. sins ; whence we may take comfort in his Death, and rejoyce in the vertue of his Attonement, whereby our pardon is obtain'd.

Should we now with the Socinian make plain words that express all this, to be meer Metaphors and

K 3 Figures,

Figures, we may as well joyn with the old *Hereticks* (the *Valentinians*) that made a *Figure* of his *Living*, *Dying* and *Rising*; in that they denied the reality of his *Flesh*: nor can their Opinion be more contrary to the Faith than this: For as to hold He was but the *Image* of a *Man* destroys a *Christ*, so to hold He was but the *Image* of a *Priest* destroys a *Saviour*. Thus to wrest the Scripture is to wrest it to our destruction: for what follows upon it? If he be not in a true sense offer'd for us, we are still in our sins, the Curse of the Law yet abides, and his Death becomes altogether unprofitable, when it brings us deliverance but in *shadow*. I might add how his suffering upon any other account than in our *stead* to redeem us, has nothing of justice in it, and therefore cannot demonstrate the justice of another;

other; whereas *his Blood and the* Rom. 3. 25
declaring of Gods righteousness are
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 world their *Idolatry* in adoring *Man*.

Figures, we may as well joyn with the old *Hereticks* (the *Valentinians*) that made a *Figure* of his *Living*, *Dying* and *Rising*; in that they denied the reality of his *Flesh*: nor can their Opinion be more contrary to the Faith than this: For as to hold He was but the *Image* of a *Man* destroys a *Christ*, so to hold He was but the *Image* of a *Priest* destroys a *Saviour*. Thus to wrest the Scripture is to wrest it to our destruction: for what follows upon it? If he be not in a true sense offer'd for us, we are still in our sins, the Curse of the Law yet abides, and his Death becomes altogether unprofitable, when it brings us deliverance but in shadow. I might add how his suffering upon any other account than in our stead to redeem us, has nothing of justice in it, and therefore cannot demonstrate the justice of another.

other; whereas his Blood and the Rom. 3. 25. declaring of Gods righteousness are joyned together: but if He who was all innocence in himself, did not bear our guilt when He suffer'd, the Death He underwent (being properly a punishment because *sins wages*) would be so far from declaring Gods righteousness, that it could onely manifest the Tyranny of the Inflicter.

Yet these kind of men are the great pretenders to Reason, who reject the Doctrine of Satisfaction; but cannot maintain what they deliver without laying their groundwork in impiety; which is to assert He was no God that suffer'd; where how grossly they renounce their reason will appear in this, that denying him to be God, they deny themselves to be True Worshipers, and proclaim to the world their Idolatry in adoring Man.

But their absurdity farther appears, when denying the Meritoriousness of his *Satisfaction*, they can yet make his Sufferings to be meritorious of *Divine Power*; as if there were any proportion betwixt meer humane actions and so high a reward. Now what Merit is this that could raise him to be the *Head of Angels*, and Governour of all created Beings; nay to be adored and worshipped equally with the *Father*; which *Honours* the collected services of the whole Creation cannot reach to? May not the Heathens scoff at their Idolatry, who pretending to Christianity, set up a *made God* to pray to; and expect Salvation from One who is exalted for the vertue of his sufferings in maintaining his Religion, as they consecrated theirs for the Gallantry of publick actions? Behold! this is onely to refine,

fine, but not to change the nature of Gentilism: as likewise it utterly overthrows the *Mystery of Godliness*, and destroys the *Greatness of Divine Love*; which consisted chiefly in abasing the *Deity* for Mans sake, whereas this makes it ridiculous and dishonourable in thus exalting the *Humanity*.

But I leave them to their Judge above, and their Books to Judges below: I shall now onely briefly inquire into Two things for the better opening this Point, and so proceed to my Second Observable.

1. How Christs Death is the Cause of the remission of our sins.

2. From what Time we should date the Benefit of that remission, as it is made ours.

1. *How Christs Death is the Cause, &c.*--- I answer thus; God the Father was mov'd for that price his Son

Son layd down (which was his precious Blood) to free us from that punishment we deserved in our own persons ; and to enter in- to a New Covenant with us ; of- fering us *Pardon of sin and Eternal Life* upon new easie terms of *faith and sincere obedience* : whereas be- fore rigorous Justice bore the sway, and shut us all up under a sentence of condemnation with- out hope of mercy. Therefore He is called the *Mediator of a better Co- venant* ; and whereas in the old League we were used as *Gibeonites* and made *slaves*, in this New one (procured by Christ) we are treat- ed as a *free People*, and made ca- pable of the Privileges of his King- dome. This He ratified in his own *Blood* ; whence his Blood is called the *Blood of the New Testament* , wherein all his promises of Grace are confirm'd, and the *Legal Curse* done away. See

The Fourth Discourse.

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See here the Love of a Saviour, that would thus die to restore us; buy our peace at the price of himself, and bring us terms of salvation so dearly purchased, which before we could not hope for. This shows the wretchedness of our state, and the need we stood in of such an *Expiation*, when He who could create us at first with the ease of a word, is not allowed to create us anew but with the pain of suffering. The Cross upon which He did this work, is a sad spectacle to *Sense*, but a glad object of *Faith*: the one presents him naked in our *Flesh*, but the other covered with our *Sins*; the one shows him in his *Blood*, but the other in our *Guilt*, the burden of which He carried up thither, encountered his Fathers wrath, and at the very point of death proclaimed his Victory, *It is finished*; which is
all

all one with this, The Attonement is wrought, because the *Victim* is slain.

2. From what time we should date the Benefit of that Remission, when it is made ours? I answer not immediately from his Satisfaction, but from the time of our *rightly believing* in him. We are justified by his Blood in one sense, and we are justified by faith in his Blood in another: His bloody Death procur'd for us the Pardon, which is nothing else but putting us into capacity of being pardoned; but True Faith applies the Pardon to the Soul, whereby we actually enjoy it. How Faith here will be understood, may be found out by comparing two places of Scripture, namely *Acts* 10. 43. with *Acts* 3. 19. In the one it is said, *Whosoever believeth in him shall receive remission of sins*: in the other, *Repent and be converted, that your sins may be blotted out*: so that True Faith

Faith is the Principle of a new life, the beginning of *Sanctification*; when the Heart is resign'd up to God, and with sincere resolutions turns to him. No Faith can *justify* us but as Faith that thus worketh: for as God will take no unsanctified person to his Glory, so neither will He seal to him in that condition *pardon of sin* here, which is the earnest of that Glory.

Trust not then to his *Wounds* if thou bearest not the *marks* of them in thy *Soul*; rely not on his *Death*, if sin in thee be not crucified. They were Reprobate Jews that turn'd his *Passion* into a *Sight*, and came off not wounded; but true Christians are *pierced* with *beholding* him, and find it operative upon their lives. Should we be *justified* without doing any thing on our part, obedience to Gods *Commands* would rather be a *Gift* than a *Debt*;

a Debt; whereas the Gospel enjoyns it us as necessary to please Him; let us then so come to his Grave, as not idly to bury our selves there; for we are but dead men in doing so; neither will our Master be found, since the Angel can tell us, *He is not there but is risen*; whence we ought not to rest in that place, but go forth to seek him. All the vertue that is in the Sepulcher comes out to those that rise and resemble him who is risen, *That like as he was raised from the dead by the glory of the Father, so they likewise might walk in newness of life.* Thus much for the First Observable.

I proceed to handle the Second Proposition.

II. *That there are proper and peculiar Advantages in Christs rising above that death---* yea rather is risen again.

All the time Christ slept in the
Grave

Grave was a time of gloominess and thick darkness : but here God speaks as he did in the old Creation, *Let there be light* : His rising bring us day and the joyes of it ; wherein *Death* has lost all its spoils, and *Life* his victory ; *Sin* has spent all its force, and *Mercy* triumphs ; the *Synagogue* it self ends, and our *Church* begins. A Day very pleasant in the speculation ! but may no doubt come in, that it is artificially fram'd and devised by Christians ? Truly doubts cannot be hindred, where corruption and infidelity so much reigns ; but the reason of our doubting is taken away by the clear evidence that is given us of his *Resurrection*.

If you ask *what that is*, behold ! it is grounded upon *Prophets* that *fortell* ; *Eye-witnesses* that *confirm*, and *God* himself *attesting* the truth of both by the power of his *Spirit* that

Acts 2.

1 Cor. 15.

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that worked in the Preachers, to make this Point undeniable. To the Prophets St. Peter appeals for convincing the Jews; and St. Paul makes it a standing proof, how He rose again according to the Scriptures. Eye-witnesses are produc'd to convince the Gentiles, not onely a few Women and Apostles whom he had chosen, but Five hundred Brethren at once: and those He appear'd to were not so much considerable for their number as for their nicety in believing; men that had scruples of sense which kept them from being deceived, as well as scruples of conscience, which kept them from deceiving others. The first of these is manifest from hence, That they would not thoroughly believe *He was risen* (though they saw him) till they were convinc'd by the very touch: the latter is cleer from that Doctrine they embraced,

braced, which forbad the *least sin*; and how can we imagine they durst propagate a *Cheat* under all discouragements, when they knew they not onely ran the hazard of losing their Lives (as they did by professing him) but their Hopes too of a better life (the onely *Anchor* of their Profession) from which a *Lye* would certainly exclude them. Add to this the *Spirit* they received, the *Wonders* they wrought, and the *Success* they had in their *Ministry*, when their Doctrine spread through the world from poor naked beginnings meerly by the force of this *Article*, it shows the Body of their Master was not stoln away (as the Keepers *absurdly* reported) but that God himself was *risen* to defend them. These things well consider'd (if they amount not to *De-*

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monstration) yet afford so rational a proof, as will engage our assent to the Truth, and convince us of folly in denying it.

Now the Advantages of Christs *Rising above his Death* have a double aspect; for they either relate to Christ or to Us.

First to Christ, and so the Dignity of his Resurrection is seen in these Particulars.

1. It justified the Innocence of his *Humanity*.

When Christ was laid hold of, and carried away to be condemn'd by the *Jews*, then his very Cause seem'd to be given up: It was counted criminal with them that He would submit to an *Arrest*, and a sufficient evidence to make him a Malefactor, that He did so tamely yield to the *Trial*. But when He endured the Sentence to be

be pronounced, went patiently to his Cross, and suffer'd his Body to be fastned with the nails, as if He had the guilt of a Slave with the punishment, here was the Hour to overcome Truth, and the Power of darkness to cover him, who is the light of the world.

But his Rising from death removed that Eclipse, cleared that Innocence, by the distinction it made of his Fate, when the Vileness of his Execution gave Authority to the Charge. This caused such boldness in Peter to plead for his Master, and return the fault upon his Persecutors (which He was so guilty of himself) *Ye have denyed* Acts 3. 14 *the holy one and the just*; and he proceeds farther to aggravate their Crime, and maintain the righteousness of his Cause by that convincing Argument of Gods raising

vers. 15.

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him from the dead. Now it is easie for any one to conclude, that had our Lord been an Impostor, or an evil doer, he could not rise; such kind of men would surely rot in the Grave, and know no other Resurrection than that of the last Day to a worse Judgment; because for God to punish them with Death here, and allow them presently to rise, that so they might confirm their own followers in those Errors they taught, and those Evils they practised; here a work of Divinity would be employed to destroy the true worship of it, which is a flat contradiction to his Goodness. Christ therefore by his rising had a Testimony from Heaven of his uprightness, and the Evidence seal'd by Omnipotence it self, That He was the True Prophet which came into the world.

2. It

2. It declared the Divinity of his Power; *For He raised up himself.* Now to raise the Dead is beyond the strength of a *Finite Agent*; and to restore things as well as create them does equally require an *Almighty hand*; both which works not being to be found in *Nature*, the *Heathens* (thence taking their measures) judg'd them *Impossible* to be done: which is an *unreasonable* limiting of the *God of Nature*, when Men will not consider what *reserves* of *Power* He ought to have that is the Fountain of all the actions of his Creatures.

That Christ would thus raise up himself. He in his life-time foretold, and He particularly appeals to the Divinity of that act (He would one day show) as a sign of his Authority to purge that Temple which they profan'd. And ^{2 Joh. 19.}

Rom. I. 4.

the Apostle S. Paul expressly tells us how by his resurrection from the dead He was declared to be the Son of God with power; that is with power He had in himself to give life, not with power his Father alone put forth in quickning him; for then his Rising would be common to him with others. But did not the Miracles He wrought (when living) declare him likewise to be the Son of God? Not so convincingly as this: for the Wonders He then did, meer men (such were the Prophets) had the Priviledg of doing before him; but none except the Son of God could thus rise; much less did his dying reveal him in that Majesty, which could only declare him to be the Son of Man with weakness. For what more argues it then to dye? what greater scandal of that weakness than

than to die on the *Cross*? wherein the *Godhead* stooped to the lowest infirmities of *Flesh*, and the worst malice of his *Persecutors*. Then his *Enemies* could grow bold, and scoffingly demand some proof of his *Power*, and the contemptibleness of that state He was in (which hid all his *Greatness*) made them ask such a sign of it as that was of *saving himself*; which, if granted, had kept the world from being saved.

But his *Rising from death* had all marks of glory in it; the *breaking up* of the *Sepulcher*; the *Ministry of Angels*, the *shaking of Earth*, and the *trembling of Keepers*; which were but several wayes of *Homage* due to the *Power* of his *Resurrection*. Here He discovered himself to be truly God, and confirm'd the Faith of his *Disciples* with the Reason

they had to worship him ;

3. It invested him in his Rights, and put him into actual possession of his Kingdom.

This was the Covenant betwixt Him and his Father, that He should first make Attonment for sin by his Death, and receive afterwards the reward of that work in Dominion. Hence we read how
 Phil. 2.9. *for becoming obedient to Death, even the Death of the Cross, He was there-*
 Pla. 110. 7. *fore highly exalted ; for drinking of the brook of the way he should therefore lift up his head.* King He was indeed from his very birth, but He receiv'd not then the oyl of gladness above his fellows : the Honour of his Anointing was as imperfect as the Form He assum'd, which was the Form of a Servant, where He was put under subjection to the Law and the Curse, but after
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He rose *ἐγείραν*, He was made perfect, that is, actually crown'd. This is that *παλιγγενεσία*, the Regeneration or Matt. 19. 28. New state mention'd, namely the Kingdom of the Messiah, which takes its date from the time of his Resurrection; for then He showed his Conquest of the chief Rebel Satan, by overturning the Foundation of his Empire, which was laid in the Grave; so that whereas all other Princes Glory ends in that place, this Princes Triumph there began; then He commissioned his Disciples to Preach every where and Baptize, to gather him a Church made up of Jews and Gentiles, where He would alwayes rule and preside, when as before they continued Members of the Synagogue. And his Authority to do this He grounds upon that Mat. 28. Universal power that was given him both

in Heaven and in Earth, whereto He had right in his Flesh as the Heir, but the exercise of it as a Possessor was suspended till his rising.

Should we compare his condition under death with this his condition after it, we shall find a vast difference; for at his death He was so far from having the Ensigns of Sovereignty, that He bore onely the looks and wore the chains of a Captive: The great mark of his Kingship appear'd in the Title of his Charge, *King of the Jews*; which being set over his head, and He crucified under it, it showed He was the object more of mens Mockery than Fear. But when He rose, He put on Greatness, took the Scepter in his hand, and made his way as a Prince by victory. Here He manifested the Vertue of his Kingly Office, and
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convinc'd the World of his right to command, and what obedience is due to his Laws.

Hitherto I have insisted upon the *Dignity* of the *Resurrection* as it relates to *Christ*, I shall next consider the *Advantages* of it as it relates to us--- *Yea rather is risen again.* And they are these:

1. It manifested a full discharge of our *Debt*, and Gods ready accepting of that price which was paid.

When a *Surety* that undertakes anothers *Debt* is cast into *prison* by the *Creditor*, if he comes out of it, it argues the *Creditor* is fully satisfied: so *Christs* coming out of the *Grave* (whether He was delivered by the *Judg* for our offences) declares the obligation is taken off, and no more left for Him to suffer. To this purpose the *Apostle* speaks

Rom. 4. 25.

speaks, That *He* rose again for our *Justification*, or in other terms, to give us assurance by the *Satisfaction* of his *Death* that our *Acquittance* is obtain'd. The work of *Redemption* was perform'd in the *dark* when *He* dyed; all the time *He* was held in the *Grave*, we could have no sense of a deliverance; but when *He* who was slain for a *Sin-offering*, presented himself afterwards *alive* before the Lord, this brought us *light* to behold the *Perfection* of that *Attonement*.

Look then on his *Death* as the cause of thy *freedom*, but on his *Rising* as the ground of thy *comfort*: in the one *He* was the *Priest* to offer, in the other the *Messenger* to assure us; a preceding requisite to give us the joy of a Saviour, and compleat our notion of his performance, when we should see
his

his love in the strength of it, find out the Price He laid down for us by Death in the Power of that Evidence He gave us by Life. The Scape-goat under the Law was but a poor uncomfortable Type, that had all the iniquities, sins, and transgressions of Israel put upon his head, and was after this sent away into the Wilderness, whence he never return'd : but Christ that bore the sins of the World, and entred the Wilderness not inhabited (the Grave) came out thence to bring us the news of his Expiation, and so made us certain of the benefit. It was not enough with him to work our Redemption, except we were further enlightened to know it : Thus He doubled the mercy of that act, when we whose state He recover'd by dying, had our Fears too

too heal'd by his *Resurrection*.

2. It is an efficient cause of our rising with an identity of Body as He rose; for we fall not in respect of our Souls, but our Bodies; if therefore the same Body does not rise, the notion of a *Resurrection* is destroyed. This power and right He has to raise us, is part of that Dominion he receiv'd when He rose; whereby He became Lord of the Dead as well as the Living; and He gave a pregnant instance of it at his rising, when He caus'd the Stone to be remov'd not onely from his own, but from others Sepulchers; for He had many Bodies of Saints with him. They had long before slept in the dust, and perhaps were so far from being dry bones, that the question might be put, *Can this dust live?* yet were they quickly fashioned in

in the earth, and built up by virtue of their Masters *breath* to attend him in his *Triumph*.

If our *rising* be later than theirs, yet it is as sure; for in him (says the Apostle) *shall all be made alive; He is become the First-fruits of them that slept*; Now the First-fruits do not so go before other Fruits but that they are in *being*, though not brought to the same *maturity*; so though the *Resurrection of the Dead* be not ripe, yet it really is *begun*, because Christ is risen. Whatever alterations befall us in death, they are but changes of Figure; no particle of us is lost; the very least *mite* of our Frame is put into the *Treasury*, whence it will be one day taken out and restored. An excellent privilege Christs Members enjoy, to be thus quickned by their Head! otherwise the benefit of
their

their reconciliation were small; had he not proved their *Life* as well as their *Sacrifice*. It is a poor stopping of the *Plague* to enter the *Gulfe*, and not keep it by that Entrance from swallowing; but to open it that it shall yield up its *dead*, and no longer devour them, here is a rich *Atonement*, All our hopes depend upon the success of such an Undertaking; which we have confirmed to us by the *rising* of our Lord, who has abolisht Death, broken the *tyranny* of that Oppressor, and made it a *Servant* to convey us to *Glory*.

But this is all upon supposition that we are qualified for his *Members*; then we are raised by a *Power inherent* in us, whence we receive the influence of salvation; if we are no part of his *Body*, we shall
how-

however be raised, but by a power *without us*, the power of a Judge, that will sit over us as Slaves, and pronounce the Sentence of Execution. Therefore the carnal liver can take no pleasure in this word (*Rise*): 'tis like a Rack to stretch his limbs on, and represents to him all his *parts new set* that they may be fitted for torment. All his joys are plac'd in a life here, which is the *Senses Portion*; but the life of another world cuts him in reflecting on it, as a Curse that is attended with pain. Would we then make it our interest to rise, let us live like *Children of the Resurrection*, purge out all corrupt humours of *Flesh and Blood*, mortifie our lusts, keep our Souls pure, and our Bodies clean, that when they are quickned, they may be raised to those Heavenly Mansions, where the *Honours* of

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the *Place*, the *delights* of *Vision*, and the *cloathing* of *Immortality*, will satisfy our utmost desires, and show us the vanity of this Worlds good that holds us.

3. It has procur'd the Assistance of *Gods Spirit* whereby we are sanctified, and enabled to obtain the Promises of *Eternal Life*.

Had not *Christ* rose, the *Comforter* had not been sent; indeed the promise of the *Holy Ghost* was made before, but it was shied upon none till after his *Rising*. Then

Joh. 20. 22. we read of his *breathing upon the Apostles*, which showed the Authority He had to bestow it, and the *Gifts* that should afterwards follow upon his *Ascension*. How necessary the coming of the *Spirit* was, and consequently how great the Advantage of his *Rising*, will appear in this, That thereupon *Ministers* were *impowred*, *Wonders* wrought,

wrought, a Church gathered, and the Word made so powerfull in the hearts of the hearers, that they were not able to resist the Doctrine of the Resurrection, whereof the Apostles were ordain'd to be Witnesses. See this exemplified in St. Peters first Acts 1.22 Sermon on that Subject; which the Spirit accompanied with such efficacy, that those who heard it were pricked to the heart, and the same day there were added to them about three thousand Souls: Where by the way the Temper of these new Converts is remarkable; for it is said, They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers. They were no lovers of Novelty or Schism, but close adherers to the Truth, and united together in Worship: A rich Draught this! which Peter had figur'd out to him in a former one, when he drew

the Net to land full of great fishes ; and for all there were so many , yet was not the Net broken.

By the same Spirit Christ still rules in his Church in order to mens Conversion ; whose work is to enlighten and convince us by the Word , to prevent us by his Grace in all our doings ; to encline our wills and further them in good ; without which assistance we could never by any natural strength of our own either rightly believe or repent , and so be made capable of the Promises.

I have here given a short view of the *Benefits of Christs rising*, which if we compare with the Vertue of his Death , we shall find good reason for that *Emphasis* in the Apostle--- *Yea rather is risen again.*

What are the proper effects of each I have already mention'd : How his Death in particular contributes,

butes, but more eminently his *Rising*, to the *Saints* freedom from *Condemnation*, may be easily collected from what I have said, so that I need not handle my *Third Particular*; therefore I shall now onely in a few words apply this *Truth* to our selves.

Gods *Justifying Grace* we read in the former verse is restrained to his *Elect*, or which is all one, his *peculiar people* that are *zealous of Good-works*; the *Benefits of Christs dying and rising* are restrained likewise to the same persons: For He is become the *Author of Salvation* to Heb. 5. 9. all them that obey him: Others are excluded from that *Purchase*; whence this *Point* obliges us to a duty of working, that as He died to *Nature*, and rose again in the *Body*, so we might dye to *Sin*, and live unto *Righteousness*, which is the *Souls Resurrection*. The great de-

sign of his rising was to bless us in
 Acts 3. 26. turning away every one from his iniquities; which implies the very nature of his Blessing consists in the cleansing of us from sin; as our Taste of hereafter consists in being purified. No unclean liver can enter Heaven; for he wants the condition of Bliss; no nor relish it (if granted him) because of the unsutableness of that Glory: For the vast disproportion which is betwixt those objects that are pure and spiritual, and such a mans desires that are filthy and carnal would turn the very Joyes of Heaven into a Punishment; so that either way he is miserable; in the Denial of Heaven he has no hope; in the Gift no pleasure. We see a sanctity of nature is necessary to the fruition of Happiness; and need we motives from some powerful example to encourage
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our obedience? I can produce no greater than in my Text; the manner of Christs love to us when He dyed, and the manner of his acting for us when He rose, are sufficient arguments to quicken us.

If we consider his love to us when He dyed, it is the Picture of *strength in weakness*; which could carry him chearfully to submit to *Gods wrath*, the *Jews malice*, and *Human frailty*; and worked too his end by that submission; for he nail'd our sins to the Cross, when He was nail'd there himself, and by death cancell'd our Bond. Such was the vertue of his *Sacrifice*, that it did not require a Second Offering; what is this else but a Pattern to our Mortification, that we would *dye to sin*, as He did for it, that we need not kill it a Second time?

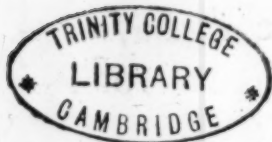
If we consider the manner of

his *Rising*, here *strength of love* is visible in the *activity* of the *Conqueror*. He rose from the *dead* before day; so He would often rise in his *life-time*; He lov'd *Early Devotions*, and *Early Conquests*; the one to show his *speed* in *interceding* for us, the other in *comforting*. How is this a Lesson to us for following his steps, and rising to a *life of Righteousness* in the very dawn of our *Time*, when the *Morn* is fresh, and our day begins; that as He made haste to do us good, so we might to fit our selves for him. *Youth* is as much *consecrated* to his *service*, as the *Morning* was to his *rising*; if we come late to him, we are *unthankful Worshipers*; and besides, the *feebleness* of such a course takes off from the value of the performance.

But his early leaving of the *Se-pulcher* (wherein the quickness of
our

our Redeemer is manifested) does not so much instruct us in duty, as the *perfectness* of his *Resurrection*, which discovers the absoluteness of his Conquest. All others that were raised, dropt agen into their Graves; had not *life* so properly as *death* restored to them; but *Christ* being raised from the dead *dyes* no more; *death* hath no more dominion over him: That glorious Body of his has put off mortality, and all signs of it, except wee'l say the *wound* in his *side*, and the *prints* of the *nails* are; which yet He bears for another use, which is this; that whereas before they were *Characters* of his *Weakness*, they might now be *Trophies* of his *Strength*; whereas before they were *marks* of the *Enemies* *Victory*, they might now prove *marks* of his *own*. With the like strength of *Perfection* should we live to him; so quit the *deadness* of
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of corrupt nature, as never to admit its return; infuse such a Soul into our Good works, that may make them vigorous and lasting. Thus we shall copy out his Death and Life in our selves, and bring that comfort home, Who is he that condemns? To think salvation for us is so wrought that we need not work it out our selves, is miserably to delude our expectation, since all those glorious effects which issue from his *Dying and Rising*, are appointed to be Mercies to the doers, but Wonders onely to lookers on. Let us then put off the Old man with his deeds, and keep up the memory of our Master in the Newness of our lives, that when our *Earthly Tabernacle* is dissolv'd, we may have a Building of God not made with hands, eternal in the Heavens.



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